A. M. D. G.

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OF THE

IRISH PROVINCE, S.J.

VOL. I., NO. III., JUNE, 1900.

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MEMOIRS

OF

THE SUPPRESSION AND RESTORATION

OF

THE SOCIETY OF JESUS

IN IRELAND.

BY FATHER BRACKEN, S.J.

(*Who died at Clongowes in 1867.*)

At the suppression of the Society of Jesus in 1773, there were only eighteen members of that body in Ireland attached to the Irish Mission. Their number had never been considerable. For though at the period of the Confederation of Kilkenny in the preceding century, they had thirteen residences, some of which were schools or colleges, and one a Novitiate, that interval of prosperity was too short to effect any considerable increase in their number as the dissensions of the Confederates and the consequent success of Cromwell obliged them to close their Novitiate in less than five years, and to save their lives by dispersion or voluntary exile. In 1656 there were only eighteen Jesuits in Ireland. In the reign of Charles II., when the exercise of the Catholic religion was rather connived at than tolerated by the Government, their number had increased to thirty-five, but after the defeat of James II. and the surrender of Limerick, new penal laws were enacted which rendered the name of a Jesuit more obnoxious than ever, and increased the difficulty of escaping detection. Accordingly, in 1713, the Society had only eleven members in Ireland.

Some years after, it is true, more toleration was shown by the Government towards the Catholic clergy—both secular and regular —and after the Scotch Rebellion of 1745, they enjoyed much more liberty than before. But the Jesuits in Ireland laboured under peculiar disadvantages for many years before the suppression. They had not like the other Orders a Novitiate abroad—forming as they did neither a Province nor a Vice-Province, but merely a Mission depending exclusively on the General, but had it even been sanctioned by the General they could not have had a Novitiate at home as an Inhibition had been sent to the Archbishop of Dublin from the Propaganda in Rome, forbidding regular Superiors to receive novices in Ireland, and prescribing that such postulants as presented themselves should be sent to Catholic countries in which regular Novitiates had been established—nor were those religious to be allowed to return to Ireland until they had completed their theological studies.* The Irish Jesuits had, indeed, had a house of studies at Poitiers for which they were indebted to Louis XIV.— but this the only seminary for Irish Jesuits on the Continent had been closed in 1762 by the expulsion of the Society in France.

It was in France that the greater part of the Irish Fathers were educated, and though their number was occasionally augmented by some individuals who had studied in Portugal or Spain, no such reinforcements could be expected any longer, as the Society had ceased to exist in those two countries before its expulsion from France. It cannot then be a matter of surprise that in 1773 the number of Jesuits in Ireland was so very small. They were at that period, as has been already observed, only eighteen† in all, and their labours were almost exclusively confined to the two Provinces of Leinster and Munster. Their principal residences were in Dublin, Cork, Waterford, and Drogheda, and with the exception of one school‡ which they conducted in Dublin they were all engaged like the secular clergy in the ordinary duties of the ministry. One was a parish priest,§ an appointment which ecclesiastical authority

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* See Brennan's Eccles. History of Ireland. II. 336.

† A few others were residing in Ireland at the suppression or soon after ; but as they were not included in the agreement of 1776, nor considered to be entitled to an annuity like the rest, they had probably been attached to some Provinces of the Society abroad, and had never formed a part of the Irish mission.

‡ I find by a memorandum written about 1770 or 1771, that Father Betagh took boarders at twenty guineas a year, and that they were taught English, French, Latin, Greek, &c. But as the number of Jesuits in Dublin was so very small it is more than probable that the boarders attended the day school. Twenty guineas, it may be observed, were then equivalent to more than thirty at present.

§ F. Clement Kelly of Maynooth

had obliged him to accept—some acted as curates or assistants in different parishes, and some resided as chaplains in the houses of the nobility or gentry, or officiated as chaplains and confessors in one or other of the very few convents of nuns that then existed in Ireland. It appears that the only place in which they had a public chapel of their own was in Waterford. In Dublin they thought it more prudent to content themselves with an altar dedicated to St. Francis Xavier, which they had erected with the permission of the Archbishop in the parochial chapel or Church of St. Michan, as it was in that parish that their Church and residence were situated in the reign of James II.

At that altar they endeavoured in an humble way to perpetuate among the people the memory of the saints and the peculiar devotions of the Society, and though we have long ceased to have any connection with that Church the Novena of St. F. Xavier is still celebrated there annually with great solemnity, and with no small advantage to the parish.

The Brief of Suppression, though dated July 21, was published in Rome only on the 16th August, 1773. How soon, and in what manner it was officially intimated to the Jesuits in Ireland I have not been able to ascertain,* but as in their mode of living they had previously differed but little from the secular clergy, and had been in a great degree dependent on the same ecclesiastical authority ;† their external relations with the public remained nearly the same as before. Their Superior in 1773 was Father John Ward. He filled that office for many years, and though his authority of course had expired with the dissolution of the body, his influence with his brethren and his attachment to the Society appear to have continued unimpaired as long as he survived, which was little more than two years. During that interval as he and the other members of the Order had reason to hope that the Society would be one day restored, it was an object of no small importance to secure for their successors whatever property the Irish Jesuits possessed. That property had been much diminished even before the suppression, by the expulsion of the Society from France in 1762. Of £10,000 which the Irish Mission had in Paris in 1760, about one-half was lost, and the remainder was saved only by "the activity and cleverness

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* In England the mode in which it was intimated appears to have been this : Each Vicar Apostolic sent his Vicar-General to every individual Jesuit in his vicariate, and required him to subscribe a formal acknowledgment of the intimation of the Brief. This formula was signed by the Provincial Father Moore and subsequently by all the rest. See the Apologia pro Jesu Societate in Alba Russia, &c. Vol. I., LI. 66.

† By a decree in the propaganda in 1751, the Irish Bishops were empowered to remove religious from the place to which their Superiors had appointed them to send them to another. See Dr. Renehan's Archbishops, 469.

of a Mr. Crookshanks,"* the same individual perhaps as Father Alexander Crookshanks who had been Rector of the Scotch College at Douay in 1748. The money was transmitted to Ireland, and consigned with other property to the care of the Superior of the Mission. After the total suppression in 1773, Father Ward retained during the two following years the administration of that property, and apparently to the perfect satisfaction of his brethren. Feeling, however, that death was approaching, he made a will naming Father John Fullam, another member of the Society, his executor and residuary legatee. On the prudence, fidelity, and zeal of Father Fullam he had good reason to rely, and the subsequent conduct of the latter had amply justified the selection that he made. The condition of Catholics in Ireland at that time was such that it was by no means easy for even the laity to secure whatever property they possessed—but the situation of the clergy and religious being infinitely worse, it was almost a hopeless enterprise to attempt to save and preserve the remnant of the property of the suppressed Society. Father Fullam contrived not only to preserve but to increase it. At that time the laws were so atrocious that in this Catholic country no Catholic could have any real security for money lent. No mortgages made in favour of Catholics were recognised by the Courts. A Bill to remedy this gross injustice was rejected by the Irish Parliament in 1771 ; again in 1772, and a third time in 1774, the year after the suppression.† Catholics, however, did occasionally lend money on mortgage, relying on the honour or the conscience of the borrower—and in this manner the Superiors of the Mission had sometimes employed a part of the funds entrusted to their care. But after the suppression a new difficulty and a new danger arose. Some of the secular clergy at that time imagined that, as the Society had no longer a canonical existence, its property like its members should be respectively at the disposal of the Bishop of the diocese for ecclesiastical purposes. On this principle Dr. Carpenter, Archbishop of Dublin, and his Vicar-General, Dr. Dowdal, had unfortunately an opportunity of acting before the death of Father Ward, and the result of their interference was to deprive him and his brethren of a sum of £1,600.

The circumstances of the case are thus briefly recorded by Father Fullam, successor and executor of Father Ward. "There was a debt," he says, "of £1,600 and upwards due to the Residence of Dublin by an ancient mortgage on the estate of Castlebrowne in the county of Kildare. This sum the Archbishop, Dr. Carpenter, and his Vicar-General, James Dowdal, took upon them-

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* Memorandum of Father Fullam.

† Dalton's Archbishops of Dublin 479.

selves to compound with John Browne, Esq., then on his deathbed, for £300, though the dying man was of a just and religious cast, and would have paid the Society its full demand had not his Director's decision prevailed."* Father Fullam, says, moreover, that the ex-Jesuits had applied for a part of the £300 which the Archbishop had received, but in vain; and he adds that the conduct of Dr. Carpenter and his Vicar-General was severely censured by Dr. Blake and Dr. Keefe by whom I presume he means the Primate and the Bishop of Kildare.† It was fortunate, indeed, that few Bishops concurred in the view of Dr. Carpenter and his Vicar-General. Very different were the sentiments of Dr. Hornyold, one of the Vicars Apostolic in England at the very same period. Writing to Father Gage, an English Jesuit, not long after the suppression, he says, "Let me beseech you, my dear sir, to take courage and not be cast down, but let us resign ourselves to the will of Divine Providence and go on labouring in the vineyard of our Lord with the same zeal and fervour as you have done for so many years past. As to the temporalities which belong to your late body I have nothing to say to them, but am desirous that those who have the care or administration of them will go on in the same manner as they were used to do."‡ This mode of acting was the more natural and more reasonable as it was morally impossible that the flagrant injustice with which the Society had been treated should not be sooner or later repaired.§ Though on the death of Father

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* Memorandum by Father Fullam.

† Father Fullam adds in the Memorandum already cited that "as the estate devolved to the children of Colonel Browne, who married Miss Wogan of Rathcoffey, perhaps upon a proper remonstrance to that lady or the minors, when they come of age, some thing may be recovered." Father Fullam wrote this in 1775, and the minors, if I am not mistaken, must have been Mr. Wogan Browne and his brother, the General.

‡ Dr. Oliver's English Jesuits—Gage.

§ The Jesuits of Great Britain and Ireland had at that period to contend with foreign as well as domestic enemies. A Roman Prelate of the Alfani school came over to England soon after the suppression to inquire what property the Jesuits possessed in that country for the purpose apparently of seizing it if he could. With that view he waited on Lord North, who was then Prime Minister. Lord North having heard him, observed that he had no legal or official knowledge of the existence of any Jesuits in England. To this the Roman Prelate replied that he had documents sufficient to convince his lordship that there were not only some but many Jesuits in England, and that he was prepared to give under their own hand, not only their names but their addresses, and to indicate the places in which they might be found. This it must be observed was at a time when the penal laws against priests were still in force. Only a few years before a brother of the Earl of Shrewsbury had been tried for his life at the Old Bailey for saying Mass, and had only escaped conviction for the want of evidence. The noble reply of Lord North on this occasion presents a melancholy contrast to the mean and perfidious conduct of this

Ward, which occurred October 12, 1775, Father Fullam succeeded immediately as his executor and residuary legatee, no new arrangement appears to have been made for many months. It was only in the summer of the following year that the other members of the body came to a general understanding in regard to the property; and the first thing they did was to appoint a deputation of three Fathers—the Rev. John Austin, Rev. Henry Nowlan, and Rev. Joseph O'Halloran, to wait on Father Fullam, and to request him to give them a full and satisfactory explanation of the amount and the nature of all the property, funded and unfunded, belonging to the Society in Ireland. Father Fullam in consequence having met the deputies on the 10th of June, 1776, declared that he was willing and ready to give the explanation required on the following conditions, which I give in the words of the original document :—

1. "That said deputies be bound to keep secret whatever matters relative to said effects (property) and persons therein concerned, that shall be judged by them and said Mr. Fullam jointly as necessary to be kept secret.

2. "That the members of said late Society herein concerned do promise faithfully to acquiesce in the determinations that shall be agreed upon between said Mr. Fullam and said deputies, without insisting on being informed of the above particulars, provided said deputies give them full assurance that said Mr. Fullam has given them a faithful account of his trust, and that they with said Mr. Fullam will determine nothing but for the good of the persons interested to the best of their judgment. N.B.—In case said Mr. Fullam and said deputies should differ in opinion, a fifth person, one of said members shall be called in to give the casting voice, and be bound to secrecy as the deputies are.

3. "That the principal of said effects shall not be broken in upon except some extraordinary emergency may require it, but that the interest or yearly income arising from it shall be equally divided among the said members by way of annuity for life, saving only such expenses as may be necessary for the preservation or recovery of said principal and interest, or that may regard the whole, as postage of letters, lawsuits (if any), &c."

4. "That said members do faithfully promise not to give any molestation to said Mr. Fullam while he faithfully discharges his

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Roman Prelate. "I am aware," said Lord North, "though I have no official information on the subject, that the individuals you speak of are in England, and I know, moreover, that their conduct has been so blameless and so prudent that our Government has no reason to molest them. As to any property they may have in the public funds (for at that time they could have no real property), our laws are such that even the King himself could not presume to touch it." (See the Apologia pro Jesu Societate in Alba Russia, &c. Vol. I. LI. 67) It was this answer probably that prevented the Prelate from visiting Ireland, as I have no authority for believing that he ever did.

trust as above explained; that they will not institute against him any suit at law in order to withdraw said funds out of his hands, or alienate them from their proper destination, and that if any steps have been taken for such a purpose, the whole proceeding be forthwith laid aside and suppressed.

5. "That said members make known to said Mr. Fullam or said deputies whatever they may know of effects belonging to said suppressed Society that should be added to said funds, and of obligations annexed to any residence of said late Society, that they be fulfilled.

6. "That the holder or holders of said funds for the time being, or any other funds that may be thereunto added for the same destination shall bind himself or themselves to transfer or bequeath the same with the consent and approbation of three or more of said members, in the most prudent manner he or they can devise for their preservation; and that if the number of said members should be reduced to three without any immediate prospect of a restoration of said Society, that in such case the said holder or holders shall with the approbation of the others, or the majority of them, lay out said funds in such pious foundations as to them shall seem most conducive to the greater glory of God and the spiritual advantage of the Mission of Ireland, reserving to themselves only a sufficient annuity out of the interest of said funds.

7. "That in case the above-mentioned Society be restored, the above-mentioned fund shall revert to its primitive proprietors, and be disposed of according to the directions of the then Superior-General of said restored Society, reserving only for such of the ancient members as may be through age or infirmity unable or unwilling to re-enter said restored Society an annuity such as shall be deemed sufficient for their support during the remainder of their life, subject nevertheless to the regulations of the Brief or Bull of restoration and the determination of the then Superior-General.

8. "That in case of said restoration, the said members do jointly or severally make known with sufficient speed to said future General (the names of the persons) in whose hands the above-mentioned funds may then be, and if any embezzlement thereof hath been made, and by whom as far as may come to their knowledge and be necessary for his said future General's information.

"N.B.—That if any of the above articles should in any way clash with the spirit or the letter of the Brief, whereby the late Society was suppressed, it be looked on as null and void; the said members seeking only to secure to themselves what said Brief allows, a sufficient annuity for life, which in the present state of things in this Kingdom could not be secured to them by any other means, nothing being otherwise more foreign to the hearts of said members than any disobedience to said Brief, or any other legal decree issuing from so great an authority."

These conditions having been agreed to by the deputies, and submitted by them to the consideration of the constituents met with general approbation, and accordingly a written consent was given formally ou the feast of St. Aloysius, June 21, 1776, by the undersigned members in the following terms :—

"We the undersigned do faithfully promise to abide by the above articles.—Dublin, June 21, 1776."

Respondent, John Fullam, and by commission for Mr. Nicholas Barron ; Joseph Halloran, for himself and by special commission for Messrs. Michael Fitzgerald, John St. Leger, and Paul Power, all of Waterford ; Joseph Moroney ; John Austin for himself and by commission for Messrs. Clement Kelly and Peter Berill, Edward Lisward, Richard Callaghan, Thomas Betagh, James Philip Mulcaile, Henry Nowlan.

At a subsequent meeting of Father Fullam and the deputies on the 9th of July in the same year, certain explanations of the preceding articles were agreed to, of which the following were the most important :—

1. "That by the words 'annuity for life' mentioned in the third article, it is meant that the annuity accruing to each of said members is to cease at his natural death, and can be by no means transferred to any other by sale or any other way ; that his heirs can have no right or claim to it, nor any other but himself during his life only.*

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* In speaking of the unanimity which existed during the life of Father Fullam, and it may be added for many years after, I mean nothing more than that moral harmony, which it would be reasonable to expect, and which charity requires. Perfect agreement in opinion upon every point is more than the saints ever preached to others or practised themselves, and if it would be unreasonable to expect unanimity in this sense in any religious body that ever existed, it would be absurd to complain of its absence amongst men who were no longer amenable to the discipline and obligations of religious life. It is by their deeds rather than by their words, by the course which they so steadily pursued for so many years, rather than by occasional expressions of impatience or complaint, which occur in their correspondence or private memorandums that we should judge of the real and substantial unanimity that reigned amongst them. Whatever differences may have arisen they were unknown to the public, and the best proof of their unanimity is the fact that the object originally proposed was always kept steadily in view by the majority at least if not by every individual. The ship, after escaping no ordinary dangers, was anchored safely in the port for which it was bound, and the members of the new Society in Ireland, in succeeding to the property of the old, have much reason to feel grateful for the unanimity and perseverance that ensured so fortunate a result. There are very few instances of the same unanimity, perseverance and success on the part of those who survived the suppression in other countries. Though the English ex-Jesuits succeeded also in securing a considerable part of their property, their success was owing not so much to their unanimity as to the mode in which that property was held in trust by many ancient and wealthy families in England, an advantage incompatible with the very different circumstances in which the Irish Jesuits were placed.

2. "That no ex-Jesuit residing out of the Kingdom at this present time, or who may after return to it is now or shall hereafter be entitled to any part, portion or share of any annuity out of the funds now in the hands of said Mr. Fullam.

3. "That when by the fall of lives the dividend of the interest arising to each of the surviving individuals shall amount to the yearly sum of fifty pounds sterling, that sum be deemed a sufficient annuity for his support, except in the case of some very extraordinary infirmities or attendance requisite for him, and that whatever interest said funds may yield over and above said sum be thrown into the common fund, and be employed for the same purposes."

In consequence it would seem of these explanations it was deemed advisable to sign again the original document of June 21, and accordingly this was done on the 15th of July, 1776, by the same fifteen members of the old Society, but not quite in the same order as before.

It may at first, perhaps, appear surprising that Father Fullam should have insisted so far on secrecy as to refuse to put all his brethren in possession of the information they desired. But though we have no record of his motives, three circumstances seem quite sufficient to justify his conduct in this respect, and to render that precaution indispensable. First, the condition of Catholics in Ireland at that particular period. The law as it was called by a perversion of language allowed them scarcely any rights in regard to property, and those which it did allow were often at the mercy of political judges, partisan juries, and mercenary informers. In a petition presented to the Viceroy only a year or two before by Lord Fingall and other Catholics, after enumerating some other grievances the petitioners say, "Whilst the endeavours of our industry are thus discouraged, there are a set of men who instead of exercising any honest occupation in the commonwealth make it their employment to pry into our miserable property, to drag us into the Courts and to compel us to confess on our oaths, and under the penalties of perjury, whether we have in any instance acquired a property in the smallest degree exceeding what the rigour of the law has admitted, and in such case the informers, without any other merit than that of their discovery, are invested—not only with the surplus in which the law is exceeded, but in the whole body of the estate and interest so discovered."* In the next place experience had already proved that the unblemished character of the Society in general was no security against individual delinquents, and that a Judas might occasionally be found even amongst her members.† This danger, moreover, was now considerably increased by the suppression of the

* Parmell's History of the Penal Laws, p. iii.

† See the example of Travers in Dr. Oliver's English Jesuits—Clare.

Society which emancipated its members from the control of their superiors; and though the liberty which the Irish Jesuits in consequence enjoyed did not impair their integrity it might have easily led to indiscretion and imprudence. The misplaced confidence of even one might have caused irreparable injury to all.

In addition to the explanations of the original articles already mentioned, some suggestions in regard to the management of the property were made by the deputies, and Father Fullam observes in his private memorandum that though he did not approve of them entirely, he thought it better to adopt them for the sake of unanimity. That unanimity seems fortunately to have continued during the remainder of his life, and though residing as they did in various parts of Ireland, personal intercourse could not be very frequent, they were accustomed, as far as circumstances would permit, to meet in Dublin every six months to confer on their affairs, and to maintain as far as possible those fraternal relations which have always distinguished the children of St. Ignatius.

But the pleasure of those meetings were seldom unalloyed with feelings of regret, for as many of the Fathers were now far advanced in life, death soon began to diminish their number. Before the close of the year 1777, two had already disappeared—Fathers Clement Kelly and Edward Keating. The former had been more than twenty years parish priest of Maynooth, an appointment in which he was obliged with reluctance to acquiesce, for the influence of the Earl of Kildare had induced the Archbishop of Dublin to obtain authority from Rome to nominate him to that parish. The number of the secular clergy was then comparatively small, and the Society had been occasionally obliged to submit to similar exceptional appointments in similar circumstances, particularly in Germany, after the thirty years' war. Some have also been made in Holland even since the restoration of the Society. Of those two Fathers and of several others but few particulars have been recorded, or few at least have been preserved beyond the brief and meagre biographical sketches in Dr. Oliver's collectanea. Nor is this surprising when we reflect how little is known, and from similar causes, of many of our Bishops and Archbishops during the same century.* Of the associates of Father Fullam there are some with the year of whose death I am still unacquainted. We know, however, that Father John St. Leger followed Fathers Kelly and Keating in 1783, and that three more died in the following year—namely, Fathers John Austin, Peter Berill, and Nicholas Barron.

To the zeal and influence of Father John St. Leger, the Society and the Catholics of Waterford were indebted for the first public church or chapel that the Irish Jesuits possessed since the reign of

* See Dalton's Archbishops of Dublin, &c.

James II. Of our members in Dublin at the same period, no one appears to have been more distinguished than Father Austin, and few, perhaps, in Ireland have ever acquired a higher character for charity, zeal, and unremitting exertions in the cause of education and religion. Soon after his return from France in 1750, though the law at that time allowed no Catholic to teach, he opened a school in Dublin, which was for several years the only, and for fifty years the principal school for Catholics in that city, a school in which Archbishop Murray, Dr. Blake of Dromore, Dr. Betagh, and a great number of the clergy were educated, besides an immense number of the laity, including some Protestants.

O'Keefe, the dramatic writer, was one of Father Austin's pupils.

The late Bishop of Dromore in a sermon that he preached long after the death of Father Austin, calls him "that servant of the servants of Christ, whose zeal was one continued blaze of light, and whose charity appeared in every form that could render him useful. "Not only," adds the Bishop, "was he a missionary of the Apostolic stamp in converting and reclaiming sinners to repentance, but because he knew that ignorance is generally the parent of sin, and worldly education an incentive to pride, he opened a school in this city (Dublin), and divided his time between his great duties in such a manner that when we think of his labours for the instruction of youth we wonder he could have time for any other employment, and when we consider his attention to preaching and to the confessional we are astonished that the strength and abilities of one man could be equal to such exertions."

That this encomium is not exaggerated we have reason to believe from the words of a Protestant tourist who travelled in Ireland not many years after Father Austin's death. Having visited his monument and read his epitaph,* "I was surprised," he says, "that such a monument should be erected in this country to a parish priest, and I was led to inquire relative to Austin. I was informed he was a very remarkable character in this metropolis about twelve or fourteen years ago, of extraordinary learning and extraordinary piety, that he constantly dedicated all his acquisitions which were very considerable to the poor, visiting them in cellars and in garrets, never a day happy that he did not give food to members. The principal Roman Catholics knowing well his dispositions, were liberal to him, and he kept his door open to all who were in want, and while the means lasted, was constantly on foot administering relief to innumerable poor wretches, never resting while he had a single guinea. Besides this he was a great preacher, and injured his health by his exertions in the pulpit."†

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* Tours through Ireland by Charles T. Bowden. Dublin: Corbett. 1791.

† See Dr. Oliver's Collectanea—Austin.

The year 1785 added one more, Father Joseph Moroney, to the catalogue of the dead, and thus in twelve years the eighteen Jesuits on the Irish mission who survived the suppression were reduced to one-half. The nine, however, who remained had much to console them. Some of the penal laws had meanwhile been repealed, and their property was no longer in the same danger as before.

They had learned, moreover, that the Society was not utterly extinct, as a very extraordinary interposition of Providence had saved it from destruction in the Russian Empire. The partition of Poland had rendered it politically necessary for the Empress Catharine to endeavour to conciliate her new subjects by preserving the Society, as it was on the Jesuits, to a very great extent, that the education of youth, and the due observance of the Catholic religion depended in a considerable part of Russian Poland. With this view, therefore, the Empress refused to allow the publication of the Brief of Suppression in any part of her dominions, and as no laws regarding discipline—not even the laws of the Council of Trent—have any force where they have not been promulgated, the Russian Jesuits could not be affected by the Brief of Clement XIV. in their civil or religious existence.

It could not be expected of course that the Pope should formally recognise that existence, for Pius VI., particularly during the first years of his Pontificate, had much reason to avoid irritating the royal and ministerial enemies of the Jesuits, by formally admitting that they still existed in Russia, but he did so virtually, and he did even more. For though he was perfectly aware of the desire of the Empress to preserve and perpetuate the Society in her dominions by adding a Noviciate to the houses which they already possessed, a desire of which the Bishop of Mohilow had apprised him at the instance of Catharine, he not only did nothing to defeat her design, but he acceded to a proposal by which the object she had in view was easily accomplished. That proposal was that the Pope should create the Bishop of Mohilow an Apostolic delegate. This was done accordingly, and on the 15th August, 1778, that Prelate was appointed Apostolic delegate and visitor, with full authority and jurisdiction over all the colleges, convents, and religious houses of White Russia, and empowered at the same time not only to reform change and correct, but also to create anew, wherever circumstances might require any change, correction, renovation or reinstatement." Prout occasio rerumque qualitas exegerit aliquid mutatione correctione revocatione renovatione atque etiam in integro editione indigere cognoverit, reformare, mutare, corrigere ae de novo condere valeat."*

* See the Apologia pro Jesu Societate in Alba Russia, incolumi. Lib IV., Vol. III., p. 68.

Such are the very remarkable words of the Papal Rescript, and such the very ample and extraordinary powers with which the Apostolic delegate was invested. The only limits by which his jurisdiction was confined were the canons and the Decrees of the Council of Trent. For after the words "condere valeat," it adds, "condita sacris canonibus et Concilii Tridentini decretis non repugnantia, confirmare publicare et executioni mandare," &c., and it concludes by saying "quidquid inde statuerit et ordinaverit tanquam ab Apostolica sede statutum sedulo observari faciat, quibuscumque in contrarium non obstantibus." Acting in virtue of this commission the Bishop of Mohilow on the 30th June, 1779, addressed a Pastoral letter to all the clergy—both secular and regular—in his diocese, in which, after citing at length the Papal Rescript already alluded to, he formally announces that he grants permission to the Clerics Regular of the Society of Jesus to establish a Noviciate and to receive Novices for the Society. This accordingly they did, and the Noviciate was opened at Polotsk in the following month on the Feast of St. Ignatius. One thing, however, was still wanting to ensure the stability and good government of the body. They had no Superior-General. But at length on the 17th October, 1782, with the consent and approbation of the Apostolic Delegate, Father Czerniewicz was elected perpetual Vicar-General in name, but invested in reality with all the authority of a General. Though Mgr. Archetti, the Nuncio at Warsaw, and some Roman Prelates who were hostile to the Society, complained of those proceedings, the Pope was so far from censuring the conduct of the Bishop that he prolonged his authority as Delegate for three years more, raised the See of Mohilow to the diginity of an Archbishopric, and appointed a Polish Jesuit, Benislawski, co-adjutor to the Archbishop. So unexpected an intervention of Providence in favour of the Society diffused joy and consolation through all its members in every part of Europe, and raised still higher the hopes they had already indulged that He in whose hands are life and death, "qui deducit ad inferos et reducit," would not permit a body which had merited and received the solemn approbation of twenty Popes to perish for ever by the pusillanimity of one. For the advocates of Clement XIV., have had no better apology to offer for his conduct than his fear of the enemies of the Church.

The merits or demerits of the Society must have been quite independent of its suppression. As to the character of the Institute and the merits of the body in 1765, we have the most unequivocal testimony, not only of the Pope, but of the Church itself in the Bull *Apostolicum* which was published in that year by Clement XIII. The Archbishop of Paris writing to Clement XIV. in April 1774, in the name and on behalf of 130 Bishops and more than 200,000 of the Clergy and Religious of the Church of France, reminds His Holiness that before the publication of the Bull

Apostolicum, his predecessor, Clement XIII., had consulted the clergy of the whole Church: that it had been published at the instance and solicitation of the clergy and received by them with universal approbation: and that it had accordingly all the weight and authority of a General Council. "Non minore pollet auctoritate quam Generale Concilium." Now in that Constitution Clement XIII. most expressly declares not only that the Institute had been pronounced *pious* by the Council of Trent and formally approved and sanctioned by nineteen Popes, but also that the Bishops in every part of the Catholic world in their letters to him commended and extolled in the highest terms the services which the Jesuits were then actually rendering to religion and the Church, as their predecessors had already done for 200 years. If this were true in 1765, it was morally impossible that the same religious body consisting of more than twenty thousand individuals spread over so many countries and so many climes, from Canada to Paraguay, and from Rome to the Philippine Islands, should have degenerated so far in eight short years as to merit extinction. What was true of such a body in a very high degree in the year 1765 could not possibly be false in 1773. Few Catholics, in consequence, have ever attributed the suppression of the Society to the faults and demerits of its members. It was sacrificed, say the advocates of Clement XIV., for the sake of peace and to conciliate the Princes and Ministers who called for its suppression. "But such a plea," says the Archbishop of Paris in the letter cited above, "is alone sufficient to justify the Society and to vindicate its innocence and its sanctity. For what," he asks, "is that peace which could not be reconciled with the existence of the Society? It is," he says, "the peace which Christ calls false peace, pretended peace —peace only in name not in reality. 'Pax, pax, et non erat pax.' —the offspring of vice and licentiousness, opposed to virtue and incompatible with piety —a peace with which the Jesuits had maintained an unrelenting and inexorable conflict in every part of the globe—and if," as the Archbishop adds, "to maintain that peace was the motive of their extinction it is no small addition to their other titles to glory, though the result is one at which all good christians are grieved and afflicted, and which truth and piety have reason to deplore."

How little the suppression of the Society contributed to the peace of the Church was soon evinced in the religious innovations of the Grand Duke Leopold in Tuscany, in the still more audacious usurpations of ecclesiastical authority by his brother the Emperor Joseph in Germany and in Belguim, in the Schismatical Congress of Ems, in the flagrant violation of the rights of the Holy See in Naples and Sicily, in the triumph of infidelity in France, the murder of the King, the proscription of the Clergy and all Religious Orders, the invasion of the States of the Church, and in the exile and

death of Pius VI. the immediate successor of Clement XIV. Though the Archbishop of Paris could not have anticipated all those events, we could not have a more eloquent commentary on his words than the history of the Pontificate of Pius VI.

The Archbishop of Paris in his reply to Clement XIV., after having observed that to admit a Brief so directly at variance with a solemn Bull of his immediate predecessor, a Bull which the French Clergy with the rest of the christian world had received and applauded with such unanimity, would not only tarnish the glory but reflect indelible disgrace on the Church of France for all times to come, concludes by a solemn declaration that he and the clergy had come to an unanimous and irrevocable resolution that they will never allow such a document to be received. "Ego et clerus Gallicanus universus statutum penitusque fixum in animo habemus non permittere ut Commemoratum Breve unquam accipiatur."*

As the Brief of Suppression in consequence was never published in France, our fathers in Ireland as well as their brethren abroad, had for some time hoped that on the fall of their great enemy the Duke de Choiseul, and on the accession of Louis XVI., whose father, the Dauphin, had been so warm and so devoted a friend to the Society, that body might once more revive in France under the auspices of the bishops and the Holy See. But those expectations were soon disappointed by the fatal weakness and inconsistency of the young king. Though virtuous and religious he recalled some of the most inveterate enemies of the Society and religion, who had been exiled by his grandfather, and permitted Voltaire to return triumphant to Paris, where he was formally initiated in the rites of Freemasonry in the very house that had been previously the Noviciate of the Jesuits.† Had this been all we should have had less reason to complain of Louis XVI. But in addition to this he published an Edict by which all Jesuits were not only disqualified to take any part in public education, but also forbidden to live together or even to correspond with their brethren in other countries.‡ This was a subject of profound regret to the Irish Jesuits. There was no country, after their own, with which they had been more intimately connected than France, by early associations, by education, and by gratitude, and they could not but feel the deepest commiseration for the painful condition to which their former associates, professors, and superiors were now reduced. That condition was little more than a state of indigence and beggary.

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* Literæ ad Clementem XIV., 24 Aprilis, 1774. Apologia (ut supra) I. 255—and Cretineau—Jolly.

† Vie de Voltaire par Paillet de Warey. Tome I. 377. Paris, 1824.

‡ See "Les Jesuites en presence des deux Chambres," p. 14, Louvain, 1828.

For such was the liberality of the French Parliaments that after stripping the Society of all the property it possessed, the highest allowance that they granted to any of its members was only twenty sous a days to provide food, clothes, and lodging, and to meet all other expenses. It is not surprising then that though poor themselves, our Fathers in Ireland should have endeavoured to alleviate the sufferings of their brethren in France. The Missionary Fund was at that time very inconsiderable, but some individuals being no longer bound by the same engagements as before, had acquired some private property, and scanty and jejune as the records of all their transactions at that period unfortunately are, we have still sufficient evidence to prove that one of their number bequeathed £50 a year, for ten successive years, for the benefit of the Jesuits of the Province of Lyons, in which he had studied, in addition to £50 more for the same term of years which he left to the Jesuits in Russia. That individual was Father John Fullam to whose "unabated love and concern for their common parent the Society" one of his brethren and contemporaries, Father Plunket of the Roman Province, has borne the most honourable testimony. Nor was Father Fullam the first to evince this generous sympathy in the sufferings of his brethren abroad. His predecessor, Father Ward, with the approbation of the General, Father Ricci, had remitted a considerable sum to relieve the wants of the Italian Jesuits at the period of the suppression. Father Fullam does not appear to have been as much distinguished nor as generally known as Father Austin and some others, but yet we have reason to regard him as one of the greatest benefactors of the Society in Ireland. By the influence of his "exemplary piety" and unobtrusive conduct he had acquired many friends in the higher and wealthier classes of society, and he seems to have been himself surprised at the liberality and generosity which he often experienced on their part. This, in some instructions connected with his will, he modestly ascribes not to any merit of his own but to the great esteem which those friends retained for the body to which he had belonged; and in consequence, though the donations and bequests of his friends were personal and absolutely unconditional, he generously resolved to devote nearly the whole of the property thus acquired to the same purpose as the original fund which he had received in trust from Father Ward for the benefit of the Society in Ireland. This was an act of no ordinary generosity on the part of Father Fullam, for we know, on the authority of Father Callaghan, one of his executors, that the addition thus made to the original fund was "much greater" than the fund itself, and yet that fund amounted before the death of Father Fullam to the sum of £8,650 with an annual interest of £324.

As the Missionary Fund, however, was the only property for which he was responsible to his brethren in Ireland, Father Fullam, in making his will, thought it advisable, for very good reasons, to

make a formal distinction between what he had received in trust on behalf of the old Society, and the property which he had subsequently acquired himself. The Missionary Fund he had faithfully preserved and administered since the death of the last Superior, Father Ward, paying to each of his brethren every half-year the dividend of the interest to which he was entitled; and adhering strictly to the agreement of 1776 he took care to transmit the capital to his two executors, Fathers Callaghan and Power, as trustees for the object which that agreement had in view. But as to the property which might be justly called his own, though he intended to devote it ultimately to the same purpose, his testamentary dispositions were not the same. Holding as he did some property in trust for his sister Miss Catherine Fullam, and acting of course under legal advice, he thought it safer to make his will in her favour as heiress-at-law than to will what he destined for the benefit of the Society to an ex-Jesuit or a priest. Her subsequent conduct amply proved that he had every reason to rely on her fidelity and her zeal for religion.

In some private instructions which he wrote for his sister in connection with his will, after mentioning a legacy and some religious bequests, he adds, "I think it incumbent on me to leave the rest to that respectable body of men (the Society of Jesus) if restored within twenty years after my decease. But if not restored within that time I dispose of it as I shall hereinafter direct, and which I believe every member of the Society, should he come to know it, must approve of, for God and greater glory and the support of His holy religion. Blessed be for ever the name of Jesus. Amen."

He then distinguishes between the capital and the interest of his property, and as to the latter he directs that it be annually divided, and "one half remitted to the Jesuits' Noviceship in White Russia while it subsists and continues to flourish, and the other half to the Academy of Liege for the purpose of educating missionaries, natives of Ireland and to be employed in this country. The application of these two sums," he says, "is not to take place till five years after my death, and not at all if the money can be more usefully laid out on any establishment of Jesuits on the Continent nearer Ireland: but it is absolutely to cease with respect to Russia or Liege, or either, whenever the care of the intended education shall be taken from or be no longer under the English Jesuits at Liege, or when the Jesuits in Russia shall no longer subsist on the present footing, unless a more enlarged system according to their Institute be adopted respectively."

He then adds that that the capital is to remain entire for twenty years after his death, that his sister is to will it to his two other executors, and that the survivor of them is to leave it, under the conditions and restrictions imposed, to the surviving ex-Jesuits successively, certain individuals excepted. "Should anything,'

however," he says, "occur to preclude all hopes of better times for the Society and its members, my will is that my capital be laid out on Bank or Government Securities and the interest thereof applied towards the encouragement and support of ecclesiastics wherever they can be most advantageously educated for the service of this Mission, with preference always to the subjects of places where we had heretofore any establishment or residence, viz., Dublin, Waterford, Cork, Kilkenny, etc., in rotation and where they may be most wanting."

It may be here observed that the term of twenty years during which the capital was to remain untouched, brought it very near to the period of the total restoration of the Society in 1814. And if it be asked why in the transmission of that capital successively from one ex-Jesuit to another he excepted certain individuals the answer is this: he had reason to know that some of his brethren had so little hope of the restoration of the Society that they were thinking seriously of transferring the property of the Mission to some of the Irish Bishops, or devoting it themselves to some other purposes. This Father Fullam feared might soon be the fate of the Missionary Fund, but he could not prevent it if they were so disposed, as he thought himself bound to transmit it precisely in the manner prescribed by the agreement of 1776.

TESTIMONIES TO FATHER PETER KENNEY, S.J.

1812, Oct. 31. Letter of Fr. KENNEY to the ARCHBISHOP.

"Nothing would be more foreign to my intention and to the wishes of my religious brethren than a situation in Maynooth College. I, however, yield to your Grace's desire and opinion that in my actual circumstances, the greater glory of God may be more effectually procured there than in my present situation. Your Grace's anxiety on this head is now removed, since I promise to go for the ensuing year, provided a duty more directly mine does not necessarily call me thence before the expiration of that time. I must, however, earnestly request that if your Grace meet in the interim with a person who would accept the proposed situation, I may be allowed to spend in the humble domestic library of George's Hill, not as yet arranged, the hours I can spare from missionary labours, etc."

1814, Mar. 15. Fr. CHAS. PLOWDEN writes :—

"I do not mean to arraign your avowal to Mr. Peel, that you are a member of the Society of Jesus. I must suppose you had good reasons for this open acknowledgment, but I own I do not see them. I suspend my judgment on this one point, and in every other part of your interview with him, I think your conduct was manly, dignified. and honourable.

1814, Mar. 15. Phœnix Park. Mr. ROB. PEEL to Fr. KENNEY.

Mr. Peel begs leave to acknowledge the receipt of the letter which Mr. Kenney addressed to him on the 10th inst., and its enclosure. Mr. Peel would be glad to have an interview with Mr. Kenney previously to his departure for England, and should it suit Mr. Kenney's convenience to call at the Castle on Friday next, at 3 o'clock, Mr. Peel would be obliged to Mr. Kenney to give him that opportunity of seeing him."

1814, Sept. 30. Navan. Right Rev. Dr. PLUNKETT (Meath) to Fr. KENNEY.

"I congratulate you on your establishment at Clongowes Wood. I cannot but *approve the delicacy and prudence* which induced you to refrain from publishing the document you received last March, and I admire the *magnanimity* with which you consider the solemn and public declaration of your canonical existence as a comfort that compensates for every disaster that may befall you during life. I just been visiting sixty-six parishes of this extensive diocese. I sang my first Mass fifty years ago, and lately finished my thirty-fifth general visitation of all the parishes in this diocese in my seventy-sixth year."

1815, Sep. 25. From Right Rev. Dr. POWER (Waterford).

"Be sure I should feel happy to have it in my power to comply with any wish expressed by you. I am mightily pleased that the spirit of the country promises fair to give you a full house. That our country will be amply repaid for this confidence, I have no doubt."

1816, Feb. 2. From Rev. JERH. COLLINS (Cork).

"Your apology (for not preaching for Poor Schools) was calculated to produce a different effect from what you intended, for the more the Committee heard of it, the more they seemed eager to hear yourself."

1816, Oct. 12. From Fr. PLOWDEN.

"I must tell you that the most heartfelt comfort which I have enjoyed these many years, comes from Mr. Simpson's report (which fills Stonyhurst) of the excellent arrangements, order, progress, and success of your new establishment. It shows what one intelligent and active man can achieve."

1819, April 7. Cork. From DANIEL O'CONNELL.

"There is every reason why I should entertain the most sincere and unfeigned respect and gratitude towards you."

1819, Aug. 6. From Fr. KENNEY, at sea, to Fr. ESMONDE. N. Lat. 49°50. W. Long. 11°.

"We have now been full six days at sea. A ship is coming up, and we have ten minutes to write. O dear! how happy I was, and growing more so every day! But am I not still more happy to do the will of God—with less consolation than those with which Hardwicke Street abounded? I should have had some attachment, had I remained longer. Fr. Grassi was first ordered to America, but there was such a remonstrance from superiors, physicians, etc., that the General had to change measures, and I am put in his place."

1819, Aug. 26. Listowel. From Rlght Rev. Dr. SUGHRUE (Bp. Kerry), to Fr. AYLMER.

"Hearing that Mr. Kenney was out of the Kingdom, and not knowing his address, I have to inform you that at a general annual meeting of the clergy of Kerry, I proposed to them the selection of a fit person as my Coadjutor Bishop. The majority of the votes were for Mr. Kenney, a choice I much approved of, but am apprehensive that Government would resist the appointment of any person of his Society. Besides, a knowledge of the Irish language would be essential, as none other could be used on the visitation of the diocese. Have the goodness to make this communication to McKenney, and direct his answer to the Rev. Mr. Hogan, P.P. of S. Michael's, Limerick, where I shall be on the 10th Sept., to attend a meeting of the Bishops of this Province.

"C. SUGHRUE."

1819, Sep. 24. Fr. PLOWDEN to Fr. KENNEY.

"You are much missed and wanted in Ireland. As soon as I heard of your being elected by the diocesan clergy Coadjutor to Dr. Sughrue, I wrote to Rome to engage our friends to frustrate the measure by every means in their power. We now know that the Lord Lieutenant has publicly notified that the election of Mr. Kenney to a bishopric is disapproved of by Government. What a dreadful man you are! It seems your conference with Mr. Peel terrified Ministers. All this makes me smile.

Old Lord Dunsany is become a convert to his primitive religion—he has taken the oath in court as a Roman Catholic. The merit of this is given to Fr. Esmonde."

1819, Oct. 5. To Fr. Aylmer from Fr. Kenney, Coll., Georgetown, Colombia.

"I arrived at New York on the 9th ult. Matters are not so bad as they were made to appear. The General has been more plagued than he ought to have been.

All parties seem glad that a visitation has been instituted by the General.

I assure you I have not the least intention or wish that you should take any measure to prevent the success of the Archbishop's efforts. In strict impartiality, after contrasting the wants of this country with my obligations to the Irish Mission, I have resolved to guard cautiously that religious indifference that leaves the subject *Sicut baculum in manu senis.* Were I at my own disposal, I should think it almost a crime to return from any motive of affection or attachment to those comforts and sympathies which I shall never enjoy out of Ireland.

Were a man fit to do no more than catechize the children and slaves, he ought to consider his being on the spot, by the will of God, a proof that it is most pleasing to God to remain amongst them, and so sacrifice every gratification under heaven to the existing wants of Catholicity. I shall not even lift my hand to influence the General one way or the other, because I am unwilling and unable to decide between the claims of the Irish Mission and the wants of this, when I am myself the subject of discussion."

1819, Nov. 20. Fr. Aylmer to Fr. Kenney, Georgetown, Maryland.

"This poor Mission (Irish) is really deserted since you left it. Is it then to be entirely abandoned? The idea of your remaining (in America) would be attended with very bad consequences, indeed. Drs. Murray, Troy, Everard, and others commission me to give you kindest regards, and all are anxious for your return. I never see any of your friends here without being asked for you in a very particular manner."

1819, Nov. 24. Killarney. Dr. Sughrue to Fr. Aylmer.

"I have postponed any postulation to Rome as yet, in hopes of Fr. Kenney's acquiescence to the anxious wish of this diocese. The fame of his talents and piety is such that I cannot avoid mentioning his name to Rome as the prime object of the diocese of Kerry. Should, however, he be destined to preside over an American mission, where he would have a field more commensurate to his talents than Kerry, I should not injure the general cause by exerting myself to limit his exertions to the mission of Kerry."

1819, Dec. 28. Fr. Plowden to Fr. Kenney, Georgetown.

"Fr. Grassi's illness and continued sea sickness were judged by medical men to be an essential impediment (to his visiting America). The General allowed it, and he appointed you. Fr. Grivel tells me that he has already advised the General to re-appoint you Superior of Clongowes and of the whole Irish Mission as soon as you return, or, at least, as soon as Fr. Aylmer's triennium is ended."

1820, Mar. 24. Fr. Plowden to Fr. Kenney (Georgetown).

"The General, or rather Fr. Rosaven remarks as an inconsistency, that while you governed Clongowes complaints used to arrive of your conduct, and that now all Clongowes re-demands you loudly, as indispensably necessary for the support of the Irish Mission. I know that Mr. Aylmer and his friends most eagerly demand your return. (The family of Plowdens whom you mention are descendants of Plowden of my family, who emigrated in the reign of Charles I. One of them was by that king created Earl of Albion, and made proprietary governor of a tract of country, the Jerseys, etc., just as Lord Baltimore was in Maryland. In old atlases Long Island is named Plowden Island). The Pardows, of Warwickshire (Catholics), needle manufacturers, are gone to N. York."

1820, July 27. Newtown, N. York. Leonard Edelen, S.J. to Fr. Kenney.

"Your measures to regulate our Society in this country have been approved of by all of ours. They will long cherish the recollection of your prudent and energetic endeavours to introduce peace and harmony, and make their blessings permanent."

1821, June 16. Drogheda. Abp. Curtis to Fr. Esmonde.

Charity Sermon for Female Orphans in July.

"Accept our grateful thanks for your kind condescension, and be assured I shall feel very happy in the enjoyment of your amiable society."

1824, May 23. Fr. Kohlmann to Fr. Kenney (Warwick Chapel, Dublin).

"Of all persons that ever visited America, I know of none whose return is so universally wished for as that of your Reverence.

(*To be continued*).

BRIEF MEMOIRS

OF

SOME FATHERS AND BROTHERS WHO DIED AT THE RESIDENCE, GARDINER ST., FROM 1845 TO 1895.

1847. FATHER JOSEPH QUIRKE.

Father Quirke was a native of Limerick, where he was born, November 21st, 1811. He entered the Society in his 18th year (September 23rd 1829). Probably he made his Novitiate at Hodder. He was very distinguished in Classics, of a remarkably ingenious mind, kind, respectful to all, ever ready to oblige and serve his neighbour. He served both as Master and Prefect in Clongowes. In 1844 he was in his 7th year as Master at Clongowes. He died when comparatively young, being only in his 36th year (October 8th, 1847).

Father John Grene declared that "he was a man without guile, clever, docile and laborious." R.I.P.

1848. FATHER HUMPHREY DONOVAN.

Father Donovan was born at Tralee, November 28th, 1807. He very probably studied at Stonyhurst. When he was in his 33rd year he sought admission into the Society, and was received September 22nd, 1840. In 1843 he was Prefect and Master in Clongowes. In 1846 and 1847 he was studying theology there, and was at the same time Professor of Irish.

He died in Dublin September 27th, 1848, comparatively very young, being in his 41st year, and eighth year as a Jesuit. R.I.P.

1859. FATHER HENRY RORKE.

Father Henry Rorke, called by some the "Great Father Rorke," was born November 9th, 1810, at Tyrrelstown, County Dublin. In 1818 Tullabeg was opened as a Preparatory School, and he was sent there as one of the first *alumni*.

After some time spent in Tullabeg he was sent to Clongowes for humanities and rhetoric. Here he was distinguished for both piety and ability. He entered the Novitiate at Montrouge, Paris, September 8th, 1827, finishing at Avignon. He went through all the experiments of the Noviceship, and ran great risk of infection by his zeal in the hospitals. Recalled to Ireland he spent six years as Professor of Rhetoric and Humanities in Clongowes. He was also some years Prefect of Studies. According to Father Bracken he was for six years Minister at Clongowes, an office in which he was most successful, in fact he seemed to have a special talent for managing. Whilst Prefect of Studies and Minister, according to Father Joseph Dalton, he had the credit of making a very desirable change—viz., that instead of flogging grown unruly boys, their parents were requested to remove them. This alone sufficed, they dreaded the anger of the parent more than the rod or ferula. In 1851 he was sent to Gardiner-street as Minister and Operarius. In September, 1855, his health began to fail, and Father Callan was appointed Minister in his place. He was a most devoted priest. He spent a great part of his time in his confessional, and was very much sought after as Director of the Exercises. He was especially devoted to the deserving poor and sick people.

He was distinguished for quickness of mind, zeal, superior manner, tact, readiness of resource and power of arrangement.

At Avignon he converted a blasphemous soldier by putting a scapular on him. Whilst stationed at Gardiner street he also converted, in addition to many others, a most bigoted Presbyterian Scotch lady, wife of the Hon. James Preston. He was a ready and effective preacher, and had a fine and powerful voice. The Bishops of Ireland, especially Dr. M'Nally of Clogher, held him in great esteem.

He was virtual Rector of Clongowes for several years. In November, 1841, he there organised a splendid reception for O'Connell, who had recently been elected the first Catholic Lord Mayor of Dublin. The College was gaily ornamented, and invitations were sent to the clergy and gentry. Two addresses were offered, to which O'Connell replied. Henry Meagher and Sir John Esmonde also spoke on the occasion amidst immense enthusiasm.

His care of the sick was admirable.

His death was sudden. He expired May 18th, 1859. Great sorrow was shown by the people, and if we may judge the esteem in which he was held by the public by the crowds that flocked to the Church and cemetery, it was great indeed. His funeral was one of the largest ever seen in Dublin up to 1859. R.I.P.

1862. FATHER BARTHOLOMEW ESMONDE.

Father Bartholomew Esmonde was born of an ancient and noble family in County of Kildare, 12th December, 1789. He was brother of Sir Thomas Esmonde, and was descended from Lord Esmonde, a famous officer of Elizabeth's time. Whilst a boy he was sent to England, and was educated at Stonyhurst College. Having completed his studies there, he joined the Society in 1807, and made the greater part of his Novitiate under Father Plowden at Stonyhurst. The Society having been restored publicly throughout the Kingdom of Naples, he was sent to Sicily with five other companions. He there completed his Noviceship, and also studied philosophy and theology, and after some years took out his degree of D.D. On his return to Ireland he was found to be in very delicate health. After a year or two he regained some of his former strength, and laboured assiduously for religion and for the Society, never ceasing until compelled to do so by advanced age and broken down health. He did much for God and His Church, reconciled sinners, and made many friends for the Society. He was a man of great eloquence, of chaste and artistic taste, and singular affability and tact. He was for some years Rector of Clongowes, and for about two years Missioner in Malta (1848-50). He built our Church in Gardiner-street, Dublin, and was in great part his own architect.

Compelled to seek a change of air, he acted in the same way as at home. Whether he was in England, Malta or Rome, he was for ever ready to give his help and counsel when called upon. On his return home his strength began again to fail, and he at length became quite childish.

He, notwithstanding, continued to give both to Ours and to externs a noble example of patience and resignation to God's holy will. Worn out in body as well as in mind, he died peacefully, fortified by the rites of the Church, on the 15th December, 1862.

From the crowds of people and the number of clergy who attended his requiem and funeral, one might easily gather in what esteem and veneration he was held by the faithful. R.I.P.

1863. FATHER MICHAEL KAVANAGH.

Father Kavanagh was born October 11th, 1805, in the suburbs of Dublin. His father died when he was very young, and he was left an only child. His early education was not neglected, the Society had not been restored throughout the entire world at this time, but the moment Clongowes was opened his mother put him under the care of Father Peter Kenney. His friends were anxious he should become a Jesuit, and he did not disappoint their fond hopes.

He got on so well in College that, on the completion of his humanities, he was at once received (September 19th, 1823) and sent to the Novitiate in France. On taking his first vows, he began his course of philosophy. He studied physics in Paris, under Moigno and Lejariel. Recalled to Ireland, he was stationed at his *Alma Mater*, Clongowes, where he taught Classics for several years. At the end of his regency he was sent to England to begin a course of theology. He was ordained at Stonyhurst by Dr. Briggs, September 24th, 1836. Returning again to Clongowes in 1837, he taught the higher classes for many years, and gave such satisfaction that in 1850 he became Rector of Clongowes, which post he held for five years. He faithfully adhered to the custom of earlier times of wearing a Court suit on Academy Day. In 1855 he was sent to Gardiner-street as Operarius, where he worked hard for some years. Towards the end of his life he became a victim to torturing scruples, so that he was unfitted for work.

His death was very sudden. He died on the 13th February, 1863, greatly regretted. He was an excellent classical scholar, a good poet, very zealous, and a pious observant religious. All during his sickness and state of scrupulosity he was ever patient and kind to all. R.I.P.

October, 1866. FATHER JAMES M'DONNELL.

Father James M'Donnell was born in Dublin, on 7th May, 1806. He received his early education at Clongowes, which at the time of his going there, had been but a few years opened. When he had gone through all the classes, including humanities, with the good wishes of his masters and fellow students he entered the Novitiate at St. Andrea's, Rome, on the 19th October, 1822.

He studied part of his course at Rome, and part in France. While at his studies he was a model of candour and innocence.

Recalled to Ireland he taught some years in Clongowes, and was a great success as a teacher.

In 1830 he again visited Rome, this time to begin his dogmatic theology, which he finished in England, where he was ordained priest. On his return to Ireland he was again sent to Clongowes, where he taught modern languages, and had charge of the choir. His next place of residence was Gardiner-street, Dublin, where he suffered a good deal during the remainder of his life from nervous debility, and many other bodily troubles which unfitted him for regular and constant work. Father M'Donnell was a man of exceedingly quick mind, he had a remarkable taste for and knowledge of music, and was gifted with an admirable voice. His zeal, lively faith, and charity won the special admiration of the community in which he lived. He died greatly regretted by his many friends on the 26th October, 1866. R.I.P.

March, 1867. FATHER CHRISTOPHER BELLEW.

Father Christopher Bellew was son of an Irish baronet, born in the County Galway on the 26th July, 1818. From his earliest years he had a great love for the Society. During his father's life "Ours" used frequently visit the family mansion and stay some days. Here it was he learned to know many of the Fathers, especially those engaged in missions.

When he had studied Grammar and Humanities, he was sent by his family to Trinity College, Dublin, where he went through a distinguished course. For some time circumstances compelled him to mix a great deal in Society; moreover, as he was the eldest son, it was thought fit that, as the future representative of the family, he should be well educated, and he was accordingly sent to various parts of Europe to make him better acquainted with the world and the usages of Society.

His vocation to the Society came about in the following way—About the year 1840 a "fashionable marriage" was duly announced in the public Press between the eldest son of an old Catholic baronet and the eldest daughter of another old baronet—a Protestant—Sir John Burke of Marble Hall, both of the "West." All or nearly all the preparatory arrangements had been so far settled that the bridegroom came to Clongowes to make a Retreat preparatory to his marriage. The community were all edified by the piety with which he went through his Retreat, and, as he had already a younger brother in the Society, they looked forward with a certain amount of interest to an account of the nuptials. Week after week passed away and still no marriage! What could the matter be? At length a rumour got afloat and gradually grew into a certainty that the bridegroom was in some Noviceship on the Continent—no one knew where, but it was a fact. All preliminaries had been finally settled excepting one—the religion of the children. During the Retreat the bridegroom wrote to say that as a Catholic he was obliged to insist that the children should be Catholics. The bride's family insisted that the girls should go with the mother, a godless arrangement that was much in vogue about this time. The bridegroom wrote again to say that he could not in conscience consent to such an arrangement. The bride's family, thinking that as matters had gone so far they could dictate the terms, wrote back to say that they would insist on the girls being Protestants. The return post brought a letter from the bridegroom stating that as he could not in conscience accept the terms, his only course was to relieve the young lady from her promise, and to declare the negociations at an end. This was a most unexpected turn of affairs, and the lady's family wrote at once to say that they yielded everything, that the children might be Catholics—any religion he liked

—but the letter came too late, he had left Clongowes. No one knew where to send the letter. For some years he did not appear in Ireland again, and when he did return he came back as Rev. Christopher Bellew, S.J.

In the meantime Miss Burke herself had become a Catholic and led a very holy life (single) in the world, devoting her time and her money to works of charity.

Mr. Bellew had joined the Novitiate at Ishenham in Alsace—he commenced his course of philosophy at Vals.

He was next sent to a College in the Toulouse Province to teach grammar. Here he fell ill and was sent to Malta, where he remained for two years in our College as Master.

Returning to France, he was ordained Priest at Montauban, in 1856. He was now recalled to Ireland, and was engaged for nearly three years in the Colleges.

In 1859 he was sent to the Dublin Residence, where he was engaged as Operarius until his death on the 18th of March, 1867. He was very zealous and untiring in the laborious work of the Confessional. R.I.P.

November, 1867. FATHER JOHN LYNCH.

Father John Lynch was born in Dublin, on the 24th of October, 1796. He studied for some years at Maynooth College, joining the Society on the 4th of October, 1821. His period of noviciate was spent partly at Mountrouge and partly in Tullabeg. He was ordained priest at Clongowes May the 20th, 1826, where he was Prefect for many years. He was also for some years a Master. His superiors sent him to France for his third year of probation. On the 8th of September, 1841, he took his last vows as spiritual coadjutor.

Before 1850 he was sent to Maryland, America, for missionary work. On his return to Ireland in 1854, he sent many novices from Ireland and from France to the Maryland mission. The closing years of his life were spent in the Dublin residence as Operarius.

Father Lynch was a man of great piety, most observant of rule, active, zealous, and charitable. He was a good mathematician; architecture, too, was a speciality of his. He planned many religious houses, both in America and Ireland. He translated many good books from Italian and French into English, in order to counteract the effect of the volumes of bad literature that were sent about. He was a very zealous promoter of the Apostleship of Prayer.

Both during his life and during his last illness he was distinguished for great constancy and true faith in God. His sufferings were intense owing to a most painful cancer in the stomach, which he endured with admirable patience and fortitude. He died on the 27th of November, 1867. R. I. P.

1868. FATHER MICHAEL BELLEW.

Father Michael Bellew, younger brother of Father Christopher, was born in the County of Galway, on the 29th of June, 1825. He entered the Society on the 6th of September, 1846, four years before his brother, although he was seven years younger (Christopher was born in 1818, and did not join the Jesuits until 1850).

He was sent to Rome to begin his noviciate, but was not long there as his strength began to fail. Still he held out, and Reverend Father General Roothaan, seeing what a valuable man he would be in the future, ordered him to leave for Issenheim, in Alsace, there to complete his noviceship. After the study of Rhetoric, he was recalled to Ireland, and was sent for some years to our day-school in Dublin, where he trained the boys to great piety. He was next sent to Clongowes as Prefect. In 1855 he joined the Theologians at St. Buenos, spending his second year's Theology at Montauban, his third year's Theology at Frederick Street, Dublin, and his fourth year at Paderborn.

Belvedere College was his next home for one year. In 1860 he was Minister at Tullabeg; in 1861 he was Operarius and Master in Galway. On the 26th of July, 1864, he became Rector at Galway. He took the four solemn vows on the 2nd of February, 1865. His health broke down completely during 1867, and he was obliged to go to the South of France. Father James Tuite was appointed Vice-Rector in his place. On his return to Ireland he remained at Gardiner Street, where he closed a holy life on the 29th of October, 1868. R. I. P.

1876. FATHER ROBERT KELLY.

On the 15th of June, 1876, Father Robert Kelly died of fever, contracted in Dublin, at the house of his father, Dr. Kelly, Mullingar, whither he had gone for change of air. Born at Mullingar on the 23rd of August, 1828, he studied at Maynooth for the diocese of Meath, and was ordained by Dr. Cantwell, at Mullingar, on the 11th of November, 1851. He worked in the Meath Diocese as a curate for the next four years.

He was admitted into the Society at Lyons on the 30th of October, 1854. Petitioning for the Foreign Missions, he was sent to the New Orleans Mission, America, where he was engaged for some years as master in Spring Hill College.

In 1863 he was recalled to Ireland. We next find him on the Galway staff, and the following year he was Father Joseph Dalton's minister in Tullabeg. Part of 1865 and 1866 he was Master in Clongowes. In September, 1867, he was sent to Laval to study his points of Theology, and on his return to Ireland was sent as Master to Tullabeg. He took the vows of Spiritual Coadjutor on the 2nd of February, 1868.

His next move was to the Dublin Residence, where he spent the last eight years of his life as Operarius. He was a most zealous priest, a great temperance advocate, and was Director of a Confraternity of the Sacred Heart of Jesus for the repression of intemperance. He did great good, especially amongst the working classes and artisans. He was editor of a very successful little paper called the *Monitor*, which had a wonderfully large circulation.

His death was very peaceful. His last act was an effort to sing the "Gloria in Excelsis" of High Mass. His remains were brought to Dublin and interred in Glasnevin. R.I.P.

1872. FATTHER MATHEW SEAVER.

Mathew Seaver was born in the County Dublin on the 28th of September, 1816. He was very well trained by his pious parents, who sent him for higher studies to Clongowes College, where he remained for some years.

In his 19th year he asked permission to join the Society, and was admitted to first probation at the English noviceship on the 2nd October, 1835. In 1841 he was master of III. of Grammar in his *Alma Mater*, where he spent several years as master and prefect. He was for a considerable time minister of the College, and filled the same post at Tullabeg, until he was appointed its Rector, on Father John Ffrench becoming Rector of Belvedere in 1855.

In 1861 Father Joseph Dalton succeeded him in the Rectorship of Tullabeg, and he was appointed Rector of Belvedere College, Dublin; here he remained until August, 1864. His next post was procurator in Clongowes, and he again became its minister.

In 1866 he was transferred to Gardiner Street, Dublin, where he resided until his death on the 26th of February, 1872. He caught the small pox whilst attending one of his penitents, and succumbed to the attack some days before her. A great concourse of people attended his funeral.

Father Seaver was a man of great administrative capacity. He built a large wing at Tullabeg, which to this day bears his name, and is admired by everybody who knows how a college ought to be built. He was very zealous, very kind to the sick, and especially successful in rescuing souls from the snares of souperism. During an epidemic of smallpox in Dublin he displayed the most heroic charity and zeal. With his own hands he coffined several victims of the disease, when friends had fled from them in terror. R.I.P.

1878. FATHER THOMAS HALPIN.

Father Halpin was born in Dublin on the 11th December, 1819. He entered the Society in his 18th year, on the 29th of September, 1837. He was educated at Tullabeg and Clongowes. He began

his scholastic career in Tullabeg College, in September, 1841, and afterwards was sent to Clongowes, where he spent several years as master. He studied part of the Theological course in Clongowes, and was ordained priest in Maynooth College by Dr. Murray, on the 2nd of June, 1849.

He was a man of very superior talents. He was appointed Head of the Galway College, and built the church and residence for "Ours" in that city. He spent some time on the English mission. Returning to Ireland, he again took up his residence in Gardiner Street as Operarius, and laboured until his death, on the 18th of July, 1878. He died in Bray, whither he had gone for change of air.

His sermons were admired by all as perfect compositions. A very large number of priests, both Secular and Regular, attended his Office in the Church of St. Francis Xavier. R.I.P.

1882. FATHER ROBERT HALY.

Robert Haly was born in Cork, April 11th, 1796, and entered the Society at Hodder, September 7th, 1814; was professed of the four vows, February 2nd, 1833, and died in the Residence of St. Francis Xavier's, September 1st, 1882. He was the son of James Haly, and his wife, Elizabeth Flynn, and was educated at Stonyhurst, where, according to his class-fellow, the late Rt. Hon. R. More O'Ferrall, he was the most talented and the most popular in a class of 36 boys. He was ordained at Friburg, in Switzerland, September 28th, 1828, and came home September 1st, 1829, bringing with him a letter of the Bishop of Geneva, in which he is said to be "Pietate doctrina aliisque virtutum meritis maxime commendabilis." On May 9th, 1839, he was appointed Rector of Clongowes. On October 15th, 1840, he was made Rector of the College and Residence of Dublin. In 1844 he was sent to Rome as Procurator of the Irish Province. He was Rector of the the Missionary Staff from 1857 to 1879, and Superior of the Galway Residence from 1859 to 1864. The *Freeman's Journal* (September 2nd, 1882) says of him that "Almost every Bishop and Priest in Ireland, and many outside Ireland, with thousands of Catholics at home and in exile, will receive, like tidings of the loss of a personal friend, the announcement of the death of Father Haly. . . . . The most of his life was devoted to Apostolic toils in almost every parish in Ireland, either by himself or as head of a band of missionaries; and though the hoary head and bent frame of age distinguished Father Haly a great many years ago, his vigorous constitution enabled him to continue the works of the Pulpit and the Confessional till his years had fully numbered four score. His brethren in the Sacred Ministry will remember at the Altar this most venerable Priest and most amiable Saint."

He certainly was most amiable and friendly at all times, and to everyone—"Mitis et humilis corde." The following story is told of him by Father Joseph Dalton, S.J. :—"During a mission in Waterford in 1849, some of the 'salters' in the bacon stores had no chance of getting to the 'Holy Fathers.' They were kept busy working all day, and the crowds were too great at night. A party of them hit on the following plan to get to confession: Father Haly was going home to the Parish Priest's house, Anhill, after a hard day's work. It was, I suppose, about 11 p.m. His road lay through a street in which a number of the 'salters' lived. His attention was attracted by a strong light from one of the houses in front of him. On reaching the house he found two men at the door. They accosted him very respectfully, apologised for delaying him, but asked him to walk in as they had something to say to him. As soon as he entered one locked the door, and the other told him plainly that they were poor 'salters' (about a dozen men in the room), who had no chance of getting the benefit of the mission, unless 'His Reverence would forgive them for kidnapping him, and then sit down and hear their confessions.' 'And, your Reverence, we won't let you out until you hear everyone of us.' Father Haly commenced at once and finished them all off. They went to their duty next morning." R.I.P.

1884. FATHER JOSEPH LENTAIGNE.

Father Joseph Lentaigne was born in Dublin, 27th of July, 1805, and entered the Society at Lyons in his 38th year, on the 25th November, 1843.

He studied at Vals, and was ordained Priest at Anicium, 17th June, 1849, by Dr. Morlhaer. He arrived at Clongowes about the year 1850, where he acted as Prefect of Studies and Master, until his appointment to the Rectorship in November, 1855. In 1858 he became Vice-Provincial, and on the 8th of September, 1860, he became our First Provincial, which office he held until September, 1863, when he became Rector and Master of Novices at Milltown Park.

Our Very Rev. Father-General appointed him Superior of the Melbourne Mission in September, 1865. He returned to Ireland in 1869, and held the office of Spiritual Father in the Dublin Residence, and during the two following years at Clongowes. In 1872 he was appointed Rector of Belvedere, which office he held only for a short time. He next moved to the Gardiner Street Residence where he laboured until his death in 1884, on the 23rd of December. His health was greatly broken during his last year of life, and he suffered continually. R.I.P.

1885. FATHER JOHN CURTIS.

Father Curtis was born in Waterford June 19th, 1794. He entered the Society at Hodder, October 31st, 1814, and was professed of the four vows February 2nd, 1833.

He was ordained Priest at Maynooth College, by Dr. Murray, on 12th June, 1824. From 1834 to 1842 he was Rector of Tullabeg. In 1842 he was appointed Superior at Gardiner Street, which office he held until 1851. While still Superior at Gardiner Street, he was nominated Vice-Provincial in 1850. In 1856 he returned to the ranks, and was Operarius until he was again appointed Superior of Gardiner Street in 1864.

From 1871, until his death on the 10th of November, 1885, he laboured earnestly in the Church. The last few years of his life were years of great suffering. He bore all with Christian patience, and died leaving a reputation for great sanctity.

He published a book on the Spiritual Exercises, and was preparing another work before he died. He has written interesting memoirs of some of his contemporaries of the Irish Province. R.I.P.

1868. FATHER WILLIAM MOLONEY.

Father William Moloney was a native of Limerick. The 28th of August, 1796, was his birth-day. He entered the Society as a Priest on the 1st of May, 1829, having been ordained in Dublin on the 23rd December, 1820, and having spent nine years on the Secular mission. He made his Noviceship at Avignon under Father Renault.

He took his last vows on the 2nd of February, 1846. He taught at Tullabeg and Clongowes, and in 1841 was Professor at Belvedere College. From 1846 until his holy death on the 29th September, 1886, he was stationed at Gardiner Street, a period of exactly 40 years.

He had a great reputation for sanctity, and was indefatigable in the confessional. R.I.P.

May, 1888. FATHER JOHN CALLAN.

Father Callan was born early in the 19th century, on the Feast of the Purification, 1802. He was a native of Louth, and joined the Armagh Diocese, where he laboured for some years as a curate.

He entered the Society on the 1st of September, 1835, and took his last vows on the 2nd of February, 1850.

Our earliest catalogue, that of 1841, puts him down as teaching in Tullabeg. In 1843 he was a Procurator at Clongowes Wood

College, and in 1846 was Professor, and for some years Minister in Belvedere. In 1854 he joined the Gardiner Street staff as Operarius, and here he laboured most earnestly until his death, on the 24th of May, 1888.

He was twice Superior, from 1856 to 1864, and again from 1871 to 1877, a period of 14 years.

Father Callan was a very remarkable man, very straight and thoroughgoing. His devotion to the confessional was striking, but he never preached. He was sought for by countless sinners, and had a following of both rich and poor, and to all he was the same, patient and kindly. He had a high reputation as a moral theologian, and was consulted in difficult cases of moral theology, not merely by Priests, but also by the Judges and by Doctors, and other professional men, by all of whom he was held in the highest esteem. R.I.P.

1891. FATHER JAMES TUITE.

Father James Tuite was born at Mullingar on the 26th of May, 1831, where he received his early education. He afterwards studied at Clongowes, and entered the Society (while in his 18th year) on the 29th September, 1849. He studied for some years in Toulouse, and in 1854 was sent as a Prefect to Tullabeg. From 1855 until 1859 he was Master in Clongowes. In the September of 1859 he started for Paderborn to begin his Theological course. His health failing, he came back to England, and was sent to continue his studies at St. Beuno's, where he was ordained by Dr. Brown, on the 22nd September, 1861. On his return to Ireland, he was stationed at Clongowes, and we next find him at Limerick. In 1866, he made his Third Year at Tronchiennes.

In 1867 he was appointed Vice-Rector in Galway. His next position was in Clongowes. Here he filled the office of Minister for two years, and the two years following the same office at Limerick.

From 1873 to 1876 he was employed at Milltown. From 1876 to 1877 he was Superior at Stephen's Green. In January of 1878 he was appointed Rector at Milltown Park, and in 1880 was proclaimed Provincial. In 1883 he was released from this heavy responsibility, and lived at Milltown until 1887, when he was sent to Gardiner Street as Operarius. He died there after a very short illness, on the 30th of November, 1891.

Father Tuite was a man of great literary culture, and a good classical scholar. He was of a very retiring disposition. R.I.P.

1895. FATHER MICHAEL WATERS.

By the death of Father Michael Waters, which occurred on November 22nd, 1895, the Dublin Residence lost one of its most zealous labourers.

The *Freeman's Journal* of November the 23rd, thus writes of him:—"We deeply regret to announce the death of the Rev. Michael Waters, S.J., which occurred yesterday at the Jesuit Presbytery, Gardiner Street, after a somewhat prolonged illness. The deceased, who had reached the age of 67, was for some time on the Secular mission before joining the Jesuit Order. He was for a time zealously devoted to the work of the Missions, and afterwards in his capacity as Spiritual Director of the Sacred Heart Home and Manager of St. Francis Xavier's Schools, Lower Dorset Street, rendered great service to the cause of the protection and education of the children of the poor. He was also Spiritual Director of the Conference of the Society of St Vincent de Paul, attached to the Gardiner Street Church, and was always foremost in every work undertaken by the Conference for the relief of the destitute and orphaned. Even in the ranks of the gifted Order to which he belonged, his death will create a gap which it will be hard to fill."

Father Waters was a native of County Meath, and was born on the 1st of November, 1829, and joined the Society of Jesus on the 1st of February, 1867. He was ordained Priest at Maynooth College. He was curate in Mullingar for a number of years. From 1870 to September, 1875, he was stationed at Galway. From 1876 to 1878, in Limerick, and from the Easter of 1879 until his death in 1895, in Gardiner Street. He was for some years Minister in the Residences. He was universally beloved by all. He died holily on Friday, the 22nd of November. R.I.P.

June, 1866. BROTHER THOMAS CARROLL.

Brother Carroll died peacefully at the Dublin residence on the 20th June, 1866. He was from Edenderry, King's County, where he was born on the 17th of January, 1789.

He was a man of great integrity and true simplicity. Always the same, of a most even temper, and very well suited to the Society. In his Novitiate, and all through a very long term as a Postulant, he was remarkable for his deep humility and great patience Father Peter Kenney received him into first probation in 1817, during the building of Tullabeg College.

He came there with a certain architect, by whom he was taught masonry. Brother Carroll commenced his regular Noviceship on the 9th of October, 1825. For 40 years he was employed as mason in the different houses of our province.

During his last illness he never complained—only gave thanks to God that he had lived in the Society. He died towards evening on the Feast of St. Aloysius, 1866, declaring that he would that day see the glory of the Saint in Heaven. R.I.P.

1845. BROTHER PETER CARR.

Peter Carr was born in the County Kildare, June 29th, 1813. When in his 24th year (October 14th, 1837) he became a Novice at Tullabeg under the guidance of Father John Curtis. Some years afterwards he was sent to the Hardwicke-street Residence, and later on to Gardiner-street. He was "Buyer and Dispenser" in both houses. He was the first of "Ours" to die in St. Francis Xavier's. He was of very small stature. R.I.P.

1880. BROTHER MARTIN DOYLE.

Martin Doyle was a native of the County Carlow, where he was born on the 14th December, 1809. He did not join the Society until he was in his 36th year. He spent years before this as Postulant in Clongowes. Brother Doyle was one of the most remarkable of our Irish Brothers, he was a most saintly religious. He worked as carpenter, and wherever Our Fathers were erecting either Churches or Residences, Brother Doyle was always called upon to look after the work. The closing years of his life were spent in Upper Gardiner-street, where he greatly edified all those who came to the Church by his great spirit of piety and labour.

Devotion to Saint Joseph was a subject he never ceased to recommend to everyone who came to speak to him.

His death was like his life truly edifying: it took place on the 19th of February, 1880. R.I.P.

1884. BROTHER PETER FREEMAN.

Peter Freeman was born in the County Kildare, on the 29th of June, 1833. He entered the Novitiate on the 23rd May, 1858, in his 25th year.

He was a baker by trade, and Manuductor to the Coadjutor Novices, for some years at Clongowes. In 1866 he was sent to Gardiner-street, and he laboured hard in various offices until his death on Christmas Eve, 1884.

By a strange coincidence, Father Joseph Lentaigne, who had received him into the Society, died the day before in the same Residence, and both coffins were laid before the High Altar on the morning of December the 26th. R.I.P.

1892. BROTHER JEREMIAS KELLEHER.

Brother "Jerry," as he was called, was a well known member of the Clongowes Community, where he worked for many years. He was born at Mallow, County Cork, on the 15th of April, 1813, and entered the Society after a long Postulantship, on the 2nd February, 1842. Father Bracken was his Novice master.

From the period of his first Probation until his removal to Tullabeg in 1883, he worked as tailor in Clongowes. From 1883 to 1886 was spent in Tullabeg. In 1886 he moved to Milltown, and next year to Gardiner-street. He died on the 14th of November, 1892. He was found in a dying state in the lavatory early in the morning. He had been ailing for some time previously. R.I.P.

Jan., 1893. BROTHER JOHN GINIVAN.

Had Brother Ginivan lived nine days more he would have completed his *hundredth year*. He was born at Kilworth, County Cork, on the 8th February, 1793, and died on the 30th of January, 1893.

He was the eighth Brother to join the Irish Province.

He began his Noviceship on the 7th September, 1819, in company with Brothers John and Patrick Doyle, Peter Egan and Michael Gallagher, who all entered on the same day. He was "Master Tailor"—and was widely known to Ours—and there were few whom he did not "clothe" some time or other either as boys or Jesuits.

Father Joseph Dalton, S.J., thus writes of him: "After many years in the Colleges he did not—tho' he probably felt it—'quorum magna pars fui,' he was moved to Dublin, to St. Francis Xavier's Church and Presbytery, where he spent the remainder of his days both as tailor and assistant infirmarian and Reader in the community refectory. This last duty he performed very correctly and with great 'gusto' even in his old age.

"He was greatly liked by all for his simple piety, respectful manner, and kindness to the sick. He was well known by many from all parts of Ireland, who knew him when they were boys in the Colleges, and spoke of him always with respect and affection. His fellow lay brothers looked on him as patriarch amongst them, and treated him with great respect." He was a truly edifying religious. R.I.P.

1894. BROTHER JAMES MAGUIRE.

Brother Maguire was born in March on the Feast of St. Joseph, 1824, at Rush, County Dublin.

He was for several years a member of the Metropolitan Police

Force in Dublin. He joined the Society at Clongowes on the 23rd of May, 1858. He was a Novice under Father Bracken. Shortly afterwards he was sent to Gardiner-street, and here he laboured until he became invalided in 1870, and had to live for a few years *extra domos*. From 1873 to 1888 he was Refectorian at Milltown Park. From 1888 until his death, on the 18th of March, 1894, he worked at Gardiner-street.

He was very methodical in his duties, and showed a particular liking for gardening; he spent all his free time at this work. He was in every respect a most edifying and exemplary religious. R.I.P.

1893. BROTHER MICHAEL AZZOPARDI.

Brother Michael Azzopardi belonged to the Province of Sicily. He was born the 9th of May, 1826, at Malta. He entered the Society on the 11th of February, 1854. In 1860 he came to Ireland in company with Father Sturzo and many other Jesuits and Novices who had been expelled from Sicily.

He spent nine years at Milltown Park as cook. In 1869 he was sent to Gardiner-street, where he took charge of the sacristy. He was very diligent, and kept the altar and sacristy in splendid order. About 1888 he became totally blind, yet, notwithstanding his blindness, he helped in the scullery, drying plates, &c., to the edification of all. He died most peacefully on the 14th of December, 1893, and was buried in Glasnevin. R.I.P.

BRIEF MEMOIRS OF THOSE WHO DIED AT BELVEDERE COLLEGE FROM 1855 TO 1892.

1855. FATHER PATRICK MEAGHER (Junr.)

Father Meagher was born in Newfoundland the last year of the 18th century (21st July, 1799). He crossed over to England to Our College at Stonyhurst, where he studied Humanities. He got on very well in his classes. Determined to become a barrister, he studied law for some years. Feeling tired of the world, and fearing the dangers that surrounded him, he joined the Irish Vice-Province on the 24th February, 1828. On completing his Noviceship, he was sent as Prefect to either Clongowes or Tullabeg. Dr. Murray, Archbishop of Dublin, from whom he had also received Sub-Deacon's and Deacon's Orders, ordained him to the priesthood on the 29th of September, 1834, in Marlborough-street Church.

He was for nine years Minister at Belvedere College, and on the 14th of March, 1847, was appointed Rector. This post he filled for about eight years, until his death. Besides his other duties, he was for 18 years Spiritual Director to a Community of Carmelite Nuns.

Whilst Rector of Belvedere he was at one period very ill, and his numerous friends showed the esteem in which they held him by the number that called daily to inquire for him.

Remarkable for union with God and great prudence in business, he was a truly spiritual man, and viewed everything with the eye of faith. He was perfectly straightforward, and a model of charity towards others. He was a model religious, and never did his virtues appear to better advantage than during the last months of his life; as he lay dying, suffering most intensely, he was most patient, and never murmured. Father Frank Murphy assisted him in his last moments.

He gave up his soul to God most peacefully, on the 17th of April, 1855. R.I.P.

1869. FATHER WILLIAM BURKE,

Father Burke was a native of the County Galway. He was born on the 16th of December, 1827. He made all his studies with the Jesuits. He joined the Society on the 27th of October, 1845, and

made his Noviceship at Saint Acheul, in company with Father James Dalton, and the late Father William Seaver. In 1851 he was Master and Prefect in Tullabeg College, spending about six years there. Saint Beuno's was his next place of residence, for the study of theology. In 1857 Frederick-street Theologate was first opened, and William Burke was one of the first of its theologians. Next year he was sent to Laval. On his return to Ireland he was made Master at Belvedere. In 1863 he was Minister of the College, and remained so for two years, again taking up the office in 1868. He was very exact in the observance of rule. He gave the spiritual exercises with great success, and was very successful in the direction of souls.

He died of fever on the 26th September, 1869. R.I.P.

FATHER JOHN STANLEY MATHEWS.

Father Mathews was born in Drogheda, on the 15th of November, 1833.

He entered the Society at Saint Acheul on the Feast of Saint Stanislaus, 1852. From 1856 to 1861 he was master in Tullabeg. He next spent two years in Limerick. In 1863 he made his third year of philosophy at Stonyhurst, and went from thence to Saint Beuno's to begin his theology; he made his first and fourth year there, and the second and third year in the South of France. He was ordained to the priesthood by Dr. Xulty, at Drogheda, on the 22nd of September, 1866. In 1869 he went to Belvedere College as Master, and in August of 1873, became its Rector, in which post he remained until his death, which took place on the last day of the year 1878. He was a very good religious. He was not of a very robust constitution. His death was very peaceful. R.I.P.

FATHER JOHN O'NEILL.

Father O'Neill was born in the County Cork on the 19th of November, 1823. He made all his studies before entering the Society. According to the Catalogues of 1851 and 1852 he entered the Society in France on the 12th of February, 1850. He must have been ordained priest at the end of his second year's Noviceship, as he was a priest in January, 1853, and Master of Rudiments in Clongowes.

Here he remained until 1855, when he was sent for two years to Tullabeg. In 1857 he came to Belvedere College where he spent twenty-five years. His whole time was engaged in teaching; he was a most successful Master; was very kindly in his ways, and won the warm affection and esteem of old pupils who went back to see him again and again.

He died on the 6th of June, 1882. His death was rather unexpected. Brother George Sillery, on calling him in the morning, found him in a state of prostration, he had been bleeding during

the night. The doctor was called in, but his efforts to stop the bleeding were of little avail, he gradually sank and died peacefully. R.I.P.

FATHER DANIEL O'CONNELL SCULLY.

Father Scully was a native of Philipstown, King's County. He was born on the 26th of November, 1826.

He received his early education at Tullabeg, and afterwards at Clongowes. He did not join the Noviceship until he was in his 26th year, entering the Society at St. Acheul on the 13th of September, 1852.

He studied philosophy and theology at Laval, where he was ordained in 1851. He lived nearly 41 years in the Society. Of this he spent about four or five years as Master and Prefect in Clongowes, and about a year and a half in Tullabeg. The remainder of his life, with the exception of his third year of probation at Tronchiennes, was spent in Belvedere College. Here he was Minister for about three years. He had a very long illness, during which he was nursed by his old friend, the faithful Brother George Sillery. The latter tells many amusing stories about him. He was very quick in temper, but thoroughly good-hearted, and generous to an extreme. He usually heard confessions at night in Gardiner-street Church, and it was here that was shown the esteem in which he was held by both priests and laymen. He was a man of deep piety, lively faith, and devoted to the interests of the College. During life he always offered the Mass on the First Friday of the Month for the intentions of the Sacred Heart. His devotion to the sick and dying was admirable, he often remained up the whole night with penitents of his own, in order that he might solace them in their last struggle.

His funeral was a very representative one. He was for many years the fast friend of the Christian Brothers, whose spiritual Director he had been for a very long period.

He died on the 19th June, 1892. R.I.P.

BROTHER RICHARD KEOGH (Scholastic).

Richard Keogh was a native of County Carlow. He was born at Mageney on the 25th of May, 1866. He received his early education at Stonyhurst College, and finished it at St. Stanislaus' College, Tullamore. He was received as a Novice at Loyola House, Dromore, then the Noviceship of the Irish Province, on the 24th of March, 1886.

He returned to St. Stanislaus' in 1888 for the study of rhetoric. Having spent one year in Mungret, his next home was Belvedere, where he died a year and a half later of rapid consumption, on the 2nd of March, 1892. R.I.P.

SOME MANUSCRIPT CATALOGUES OF CLONGOWES, 1823, 1824, 1825—1834, 1835, 1837, AND 1839.

COLL. CLUEN. 1823.

P. Mathaeus Gahan, Min. Coll., Cons. Miss. et Coll., Admon. Sup., Conf. Convict.
P. Claudius Jautard, Praef. Spir., N.N.
P. Bartholomaeus Esmonde, Praef. Spir. et Convict., Praes. Sod Marianae., Cons. Miss. et Coll.
P. Casimirus Hlasko, Prof. Dogm. et Mor., Conf. N.N.
P. Paulus Ferley, Praef. Stud. Prof. Hebr., Conf. N.N.
P. Franciscus Stackhowski, Prof. Theol. Dogm. et Scrip. Conf. N.N.
P. Gulielmus Dinan, Proc. Conf. N.N. Convict.
P. Thomas Levins, Prof. Phil. Nat. et Math.
P. Patritius Moran, Submin., Praef. Convict.

Magistri.

Mathias Nugent, Prof. Rhet.
Petrus M'Glade, Prof. Human.
Robertus Haly, „ 1 Gram.
Patritius Sherlock „ 2 „
Joannes Curtis „ 3 „
Patritius Bracken „ 1 Rud.

Praefecti.

P. Timotheus M'Guire. P. Adam Petryzca.
F. Gulielmus O'Brien.

Theologi.

P. Carolus Fraser. P. Joannes O'Connor.
F. F. Shine, Brigham, Addis, Scott, Waterton.

Coadjutores.

Philippus Reilly, Aedit.
Joannes Nelson, Dispens.
Michael Bennett, Ad. Dispens.
Joannes Nolan, Sart.
Petrus Plunkett, Sart.
Joannes Mulligan, Sart. Cust. Vest.
Joannes Ginevan, Sart. Infirm.
Joannes Cleary, Villicus.
Petrus Egan, Sutor.
Michael Gallagher, Curat. Domest.

Novitii Coadjutores.

Terentius O'Brien, Fab. Lig.
Gulielmus Gaffney, Fab. Lig.
Laurentius O'Toole, Cust. Tricl.
Alexander Plunkett, Ad. Omnia.
Eduardus Mulligan, Sutor.
Gulielmus Gorman, Adj. Villic.
Thomas Carroll, Murat.

COLL. CLUEN, 1824.

P. Petrus Kenney, Rector.
P. Bartholomaeus Esmonde, Min. Admon. Rect., Cons. Coll. et Miss. Exam. N.N.
P. Casimirus Hlasko, Prof. Dogm., et Mor. Conf. N.N., Praes. Coll. Cas., Exam. N.N. Disponit. Officia.
P. Paulus Ferley, Con. Miss. et Coll., Conf. N.N.
P. Jacobus Mullen, Missionarius Ruralis.
P. Gulielmus Dinan, Proc. Conf. N.N.
P. Timothaeus Maguire, Adj. Proc., Doc. Arith. et Mathes.

Magistri.

Robertus Haly, Prof. Rhet.
P. Carolus Fraser, Prof. Hum.
Mathias Nugent, „ 1 Gram.
P. Joannes Shine, „ 2 „
Thomas Burke, „ 3 „
Patritius Sherlock, „ Rudim.

Praefecti.

P. Joannes O'Connor.
P. Patritius Moran.
Gulielmus O'Brien.

Theologi.

F.F. Gulielmus Waterton. Joannes Curtis.

1825.

P. Petrus Kenney, Rector.
P. Bartholomaeus Esmonde, Min. Cons. Miss. et Coll., Soc. et Admon. Super. Exam. N.N.
P. Gulielmus Dinan, Proc. Dom. Conf. N.N., &c.
P. Casimirus Hlasko, Prof. Dog. et Mor., Praes. Coll. Cas., Conf. N.N.
P. Paulus Ferley, Prof. Rhet., Con. Miss. et Dom. Conf. N.N.

Mathias Nugent, Prof. Human.
P. Joannes Shine, „ 1 Gram.
Thomas Burke, „ 2 „
P. Carolan Fraser „ 3 „
P. Joannes O'Connor, „ Rud. Cons. Dom.
P. Timothaeus Maguire, Doc. Arith.

Praefecti.

P. Patritius Moran.
P. Gulielmus O'Brien.
P. Joannes Lynch (Theol. Auditor).
P. Joannes Curtis, Theol. Auditor et Docet. Arith.

COLL. CLUEN., 1834.

P. Bartholomaes Esmonde,	Rector.
P. Joannes O'Connor,	Mins. Cons. Dom.
P. Gulielmus Dinan,	Proc. Cons. Dom., Conf. N.N.
P. Paulus Ferley,	Prof. Theol. Dogm., Prof. Rhet. Praef. Stud., Admon. Sup., Conf. N.N., Cons. Vice-Provinciæ.
P. Patritius Bracken,	Prof. Dogm. et Mor., Conf. N.N. Cons., Vice-Provinciæ, Disponit Offic Partic., Soc. Jesu.
Patritius Sheehan,	Prof. Human.
Henricus Rorke,	„ 1 Gram. Mag. Caer.
Alfredus Barrett,	„ 2 „
P. Joannes Lynch,	„ 3 „
Franciscus Murphy,	„ Rud.

Praefecti.

P. G. O'Brien. F.F. Alexander Ryan, et Patritius Meagher.

Auditores Theologiæ.

P. Robertus O'Ferrall.
F.F. Kavanagh, Kelly, M'Donnell, Molloy, Lynch.

COLL CLUEN., 1835.

P. Bartholomaes Esmonde,	Rector.
P. Joannes O'Connor,	Mins.
P. Gulielmus Dinan,	Proc.
P. Paulus Ferley,	Praef. Stud.
P. Gulielmus O'Brien,	Praef. Morum.

Patritius Sheehan,	Prof. Rhet.
Henricus Rorke,	,, Human.
P. Joannes Lynch,	,, 2 Gram.
Franciscus Murphy,	,, 3 ,,
Joannes M'Donald	,, Rud.
Michael Kelly	Praef. Mor.
Alexander Ryan,	,, ,,

Auditores Philosophiae.

Joannes Grene.
Gualterus Irwin.

1837.

P. Robertus Haly,	Rector, Cons. V-Prov., Praes. Cas. Cons.
P. Gulielmus O'Brien,	Mins. Cons. Dom., Curator Nostr.
P. Joannes O'Connor,	Proc. Cons. Dom., Adm. P. Rectoris, Conf. N.N.
P. Jacobus Mullen,	Praef. Spir., Cons. Dom., Conf. N.N., Doc. Arith.
Henricus Rorke,	Prof. Rhet.
Franciscus Murphy,	,, Human.
Josephus Burke,	Doc 1 Gram.
Joannes M'Donald,	,, 2 ,, Doc. Math. et Phys, Exper.
Thomas Fogarty,	,, 3 Gram.

Praefecti.

Alexander Kyan.
Joannes Ffrench.

1839.

P. Robertus Haly,	Rector, Cons. V. Prov.
P. Michael Kelly,	Min. Cons. Dom.
P. Joannes O'Connor,	Proc. Cons. Dom., Admon. P. Rectoris Conf. N.N.
P. Michael Kavanagh,	Praef. Stud., Cons. Dom., Prof. Physicæ Experim.
P. Gulielmus Moloney.	Prof. 2 Gram.
P. Jacobus Mullen,	Praef. Mor., Cons. Dom., Praes. Coll. Cas.
P. Joannes Hearne,	Praef. Mor.
Franciscus Murphy,	Doc. Rhet.
Joannes M'Donald,	,, Human.
Thomas Fogarty,	,, 1 Gram.
Michael O'Ferrall,	,, 3 ,,
Joannes Ffrench,	Praef. Mor.

A. M. D. G.

MINISTERIA SPIRITUALIA.

Miss. Excur. in Hibernia.

A die 1*a* mens. Januarii	1899	A die 1*ma* mens. Januarii	1900
MINISTERIA	NUMERUS	MINISTERIA	NUMERUS
Exer. Spir. Sacerd ...	—	Missions (per hebdom. 4.)	1
„ „ Vir. Relig. ...	4	„ (per hebdom. 3.)	2
„ „ Monial. ...	35	„ (per hebdom. 2.)	20
„ „ Alum. Eccl. ...	5	„ (per hebdom. 1.)	13
„ Alum. Secul. ...	5	Summa. Totalis	36
„ „ Sæcularibus ...	3	Conciones Occasionales ...	15.
		Confessiones ...	109555
		Communiones ...	104078
		Visitat. Infirm. ...	356
		Adscript Confrat. SS. Cord.	1580
		„ Sod. V. B. M. ...	280
		„ Scapularibus ...	5659

OBSERVANDA.

Medium conservandi et augendi fructus missionum quod P.P., adhibent præcipuum, est Devotio erga S.S. Jesu cor. In Parochiis ubi jam, habetur Confraternitas ejusdem cordis divini conantur, P.P., ut numerus sodalium quam maxime augeatur ; sicubi nondum existit illa confraternitas curant P.P., ut rite et canonice stabiliatur.

Sodalitates B.M.V., jam inveniuntur stabilitae, vel magis sunt accomodatæ ad paucos selectos in pietate fovendos, quam ad populum communiter amplectandum et adjuvandum.

Fidelibus in Hibernia valde sunt cordi scapularia B.M.V.

NOTES ON NEW BOOKS.

First Steps to Heaven; Instructions, Reflections, and Prayers for Children. Dublin: Fallon and Co. 1900.

The literary merit of this little book is remarkable. It is very much more than a child's prayerbook. It is an "Imitation of Christ" for children from 6 to 16, with all the more usual and necessary prayers, and, furthermore, a number of short prayers addressed to those saints whose names are most commonly borne in these countries. It is described on the title-page as "based on *Der Kinderfreund Jesu*, by the Rev. Isodore Hopfner of the Society of Jesus, by a Father of the same Society." The translator was very wise in not confining himself to the taskwork of a translator all through, but freely adapting the German Father's pages to the wants and tastes of young people in these countries. A great part of the book is taken up with very interesting and practical instructions on the religious and social duties of the young; and the matter of these instructions is so solid and conveyed so agreeably that many "children of a larger growth" will study these pages with pleasure and profit. The pictures, including Stations of the Cross, are much more artistic than the illustrations of pious books generally are. We have not mentioned that even the cost of a bound copy is only sixpence, but of course the little book can be procured in costlier bindings. The happy destiny is before it of being used habitually by many generations of youthful hearts in their holiest hours.

Works by the Rev. Matthew Russell, S.J.—Father Russell has issued a final edition of his poetical writings in two rather large volumes and a small one. The two companion volumes are called "Idyls of Killowen: a Soggarth's Secular Verses," and "Vespers and Compline: a Soggarth's Sacred Verses." The titles indicates respectively the nature of the contents. The third book is "Altar Flowers," which is a prayer book in verse.

But prose is more popular than poetry. The three Eucharistic books, "Moments before the Tabernacle," "At Home near the Altar," and "Close to the Altar Rails," have run through five and six editions though published recently; and "St. Joseph of Jesus and Mary," which consists of prose papers in his praise, has already had a wider circulation than its predecessor, "St. Joseph's Anthology," which gathered together the poetical tributes paid to the amiable patriarch.

Works by Rev. F. H. Daly, S.J.—It is an axiom in prayerbook compilation, as in arts and manufactures, that "there is no wear in rubbish." Many a little volume has been brought forth with much trouble and travail perchance, only to run out its short life in a single edition. An injudicious selection of prayers, an ill-planned order, or something out of harmony with Catholic devotion, has been its death. Father Daly's "Child of Mary before Jesus Abandoned in the Tabernacle," has stood the test of use and criticism. It has worn well. Fifteen editions have appeared to satisfy a demand which the supply seems ever to increase. And deservedly. For each fresh edition is, if possible, an improvement on the preceding one. The chief aim of this little book is to spread a devotion but too feebly practised, alas! amid the hurry and scurry of an ever busier world. This devotion consists in honouring Jesus in His sacramental life, as Mary honoured Him in His life on earth. The devotion, as explained, is of the simplest. Each one chooses a tabernacle, where he knows Jesus is neglected, or but coldly honoured, and there in spirit, and with Mary as a model of fidelity and love, he pours forth his whole heart into that of Jesus, striving by the offering of his daily work, his nightly rest, his joys and sorrows, to stem the tide of forgetfulness and outrage that is sweeping over that Divine Heart. The particular form and working of the devotion are clearly set forth in Father Daly's charming book, and the many beautiful prayers and hymns that fill its pages have in great part been framed for use before the tabernacle.

The Ignatian Album is filled with reminiscences of St. Ignatius of Loyola, at Rome, Manresa and Barcelona. The publication is due to Rev. F. H. Daly. We cannot do better than quote from a letter of Very Rev. Father General, S.J., when returning thanks to Father Daly for sending him a copy of the *Album*: -"I thoroughly approve your Reverence's design in editing these pictures. I approve also the love and devotion to our holy founder and most loving Father you have therein shown, as well as the labour and care you have expended on this beautiful publication, in order to preserve by the aid of good works of art the memory and love of our Holy Father, to touch with a sweeter persuasion the hearts of Ours, and to sink more deeply into them. I therefore welcome your gift most warmly, and return my best thanks to your Reverence for it." The *Album* contains seventy-three well-executed designs. It speaks for itself.

OBITUARY.

FATHER ISAAC MOORE.

Father Moore died at Sir Thomas Fitzgerald's Private Hospital, Melbourne, on the 15th of September, 1899. He had been for many years a great sufferer from eczema. His last illness, however, arose from heart complaint; it developed itself rapidly, the result of an operation he had undergone, and which at first appeared to have been successful, so that the news of his death in the early morning of September came with surprise to the Fathers in Melbourne. Father Moore was a very remarkable man, and as some one has observed since his death "he set the mark of his individuality of character so unmistakably on his work that his name must still be fresh in the memory of a good many of those who have not met him for years."

Father Moore was born at Limerick on the 21st of May, 1829, and was therefore seventy years of age at the time of his death. When only nineteen, he was elected President of the Young Men's Catholic Society in Limerick—towards the close of 1848. He joined the Society of Jesus on the 5th of October, 1852, and made his noviceship at St. Acheul, in France, near Amiens. He returned to Ireland very soon after the completion of his Noviceship, and was engaged as Master in Clongowes. In 1858 he became First Prefect in the College, and was instrumental in introducing the noble game of cricket, much to the discontent of some of the more advanced. He occupied this important post for some years. He went to Stonyhurst to complete his philosophy, and from thence to St. Beuno's to begin his course of theology. He made his third and fourth years in Rome, where he was ordained priest in 1865. In 1866 he accompanied Father Joseph Mulhall to Melbourne, and was engaged as Prefect of Studies at St. Patrick's College. In addition to his work in the College, he preached and gave lectures in many parts of Australia. He was recalled to Europe in 1870, and we next find him at Roehampton, making his third year of probation. From September of 1871 he was stationed at Sacred Heart College, Limerick. He was Prefect of Studies for some years, then Master and Operarius. Here he worked very hard, and attracted great crowds by the force of his preaching. In 1876 he was sent to St. Beuno's College to lecture on Church History, and act as Minister for some time. From St. Beuno's he went to the London Residence, where he was chiefly engaged in preaching, and was greatly admired.

In 1881 he became Prefect of Philosophers at Stonyhurst, and was much liked by those over whom he ruled. From Stonyhurst he crossed over to Ireland, and was Dean of Residence in the University College. Next year, 1886, we find him Operarius at Gardiner Street, and in 1887, he was Minister of the Residence. In 1888 he went back to Melbourne, and was connected with either the Richmond or Hawthorn Mission until the time of his death. By his death the Fathers of the Melbourne Mission have lost one of the most able and energetic of their band. He was a ready speaker—very impressive. His retreats to the boys at Clongowes and Tullabeg were not easily forgotten. He distinguished himself very much on one memorable occasion—the opening of the Armagh Cathedral. One of the preachers of the day disappointed, and Father Moore was summoned by Father Provincial. He readily obeyed, and the Primate, Dr. M'Gettigan, ever after was wont to refer to his great courage, and to the splendid manner in which he acquitted himself, notwithstanding the shortness of the notice. The Primate used to say, "I can never forget it to Father Moore." Some of his lectures on Catholic Socialism, which he delivered in Melbourne, have been published both in the *Argus* and in special form at the expense of the Parishioners' Committee.

He was a brilliant conversationalist, and was very much sought after both in London, Melbourne and Dublin. May he rest in peace.

FATHER EDWARD O'BRIEN.

Father O'Brien was born in Ireland, April 13, 1818. He was Missioner in Australia. It is probable that at first he was engaged in missionary work up country towards Burrowa, but later on he was Administrator of St. Benedict's parish, in the city of Sydney, for many years. I cannot say where he studied philosophy or theology, or where he was ordained, but he must have been in New South Wales while it was still a Crown Colony, and before it got a Parliament and Government of its own, as he was one of the few priests who were pensioned by the retiring Imperial Government. He had an income of £150 a year to the end of his life.

Finally, in the year 1887, he was admitted into the Society, and had the distinction of being its oldest Novice. He made his Novitiate in the Residence, North Shore, and remained there until his death, which took place January 25, 1900. He was a very edifying old man, and was full of zeal for the instruction of the people.

He often preached at great length, and as he spoke rather fast, his congregation found it hard to understand him. He was esteemed by all as a very holy old man. In the Residence he

was charged with ringing the bells for the various duties, and was remarkable for his punctuality; he was rarely, if ever, a moment late in giving the signal.

He died as he had lived, in a holy and edifying manner and was buried in the cemetery of Garis Hill, near the present Novitiate in Sydney. R.I.P.

BROTHER HARTNETT.

On the 14th June, 1899, died Brother Hartnett, a Scholastic. He was born in Tasmania in 1865, and entered the Society in 1886.

Mr. Hartnett was remarkable for the wonderful fortitude with which he bore the sufferings that preceded his death. He was bright and cheerful to the end. The evening of the night on which he died he told the Father Rector that he thought he would die that night. "Would you like me to remain with you during the night?" asked the Rector. Mr. Hartnett said he would, as he believed he would go that night. He then asked the Rector what he was to do when he was dying, and being told he was simply to give himself into God's hands like a little child, and not trouble himself about the matter, he expressed himself quite satisfied, and seemed unusally bright and calm. The Rector then left him for a short while to get his breviary previous to sitting up with him for the night, and he had not gone very far when the Brother Infirmarian hurried after him and said he was afraid Mr. Hartnett was dead. On returning he found that the holy scholastic had passed away most peacefully and calmly. It had been the great hope of his latter days to be ordained, and to be able to say Mass at least a few times before he died. But when the Father General decided that the period of his ordination could not be anticipated, he abandoned the idea without a murmur. He was wonderfully gentle and modest in his demeanour, most desirous to oblige everyone, and anxious not to give trouble to anyone. When a boy at school, he was so well known among his companions for his virtue and uprightness that when there was a question of his being received into the Blessed Virgin's Sodality the boys remarked, "Well, if Hartnett doesn't get in, I don't know who should."

DEATH OF

BROTHER THOMAS JOHNSON.

WHILST this publication was passing through the press, the news of the death of Brother Johnson, at Clongowes College, on Sunday the 27th May, came to us with a great surprise. This notice, therefore, must be necessarily short, as few details of his last illness and death have reached. Brother Johnson was in his 60th year: he was born November 19th, 1840. A native of the County Wicklow —his father was a Protestant, his mother a fervent Catholic— Thomas Johnson was brought up and educated in the faith of his father; but his mother's prayers prevailed, and he became a Catholic when he was about nineteen years of age. On the 7th September, 1865, he was admitted as a Novice at Milltown Park, and had as his Novice-master Father Sturzo. It was in this house he began life as a Religious two years later, on taking his first Vows.

The Catalogue of 1868 places him at Tullabeg College in the capacity of *Janitor* and *Cust. Tricl.* In the following year we find him entered as *Sacristan*, at the Sacred Heart Church, Limerick. Later on he was sent to Clongowes, and filled the office of Dispenser to the satisfaction of everybody. In September of 1872, he once more returned to Limerick, and the next year was transferred to Galway, where he was engaged in various offices. He took his last vow on February 2nd, 1877. Later on he was sent to Milltown Park. In 1883 he moved into the Residence at Gardiner-street, where he faithfully discharged the offices of *Buyer* and *Dispenser*. The remaining five or six years of his life were spent at Clongowes: here he had charge of the boys' Refectory.

Brother Johnson's loss will be undoubtedly felt, both in the College and throughout the Province. His care of the Refectory was admirable, he spared no pains to make the boys comfortable; everything was kept by him scrupulously clean, which added not a little to the good name of the College. No department, we may say, was so well managed and so justly admired as Brother Johnson's Refectory. He had been in poor health for some time past, and used to run up to Dublin for an occasional "Turkish bath," returning home the same day. About six or seven days before his death he came up as usual, but, unfortunately, left the "cooling-room" too soon—got a chill, and, on returning home, developed *pneumonia*. He rapidly became worse. Brother Johnson on learning of his approaching end, prayed most fervently; his patience and submission were most admirable. He was assisted in his last moments by his Spiritual Father, Father Michael Browne, and gave up his soul to God in the liveliest sentiments of faith and ardent love. R.I.P.

LIST OF RETREATS GIVEN BY THE FATHERS OF THE IRISH PROVINCE FROM JUNE, 1899, TO JUNE, 1900.

PRIESTS' RETREATS.

Dioceses		*Dioceses*	
Achonry	1	Meath	1
Ardagh	1	Raphoe	1
Clogher	1	Thurles	2
Derry	1	Waterford	2
Elphin	2	Carmelite Fathers	1
Kildare	2	Missionaries, Enniscorthy	1
Killaloe	2	Milltown Park	7
Kerry	1		

SEMINARIES.

Maynooth	1
Sligo	1
Kilkenny	1
Carlow	1

BROTHERS.

5

COMMUNITIES OF WOMEN.

Brigidines	4	Sisters of St. John of God	3
Carmelites	4	,, St. Louis	3
Sisters of Charity	5	Faithful Companions	2
,, Good Shepherd	4	Sacred Heart Nuns	3
Little Sisters of the Poor	3	Poor Clares	3
Sisters of Mercy	77	Dominican Nuns	2
Loreto Convents	13	Ursulines	3
Presentation Convents	25	Other Convents	5

LAY PEOPLE.

Gentlemen, Milltown Park	5	Children of Mary	6
Ladies' Retreats	9	Children in Convents	9

SUMMARY.

Priests	27
Seminaries	4
Brothers	5
Communities of Nuns	159
Gatherings of Lay People	29
Total,	224

Besides Triduums of Renovation not included in above list, many other retreats, in one form or other, were given during the year, viz.: Sodality Retreats in Our Own Churches in Dublin, Limerick, and Galway.

Our Fathers give a large Number of important Retreats to Priests and Nunss.

Two facts are worthy of note: (1) The greater earnestness and fervour with which the Retreats are generally followed; (2) Our Fathers are undoubtedly giving excellent Retreats. Many say that the "Exercises of St. Ignatius" are studied more thoroughly, handled more skilfully, and consequently produce greater good in souls, and in proof of this they point to the increased demand for Priests' Retreats. The successful management of the Retreats is still carried on by Father Alfred Murphy, S.J., to whom we are indebted for this list. We wish him still greater success in the future, *ad multos annos.*

CONTENTS OF No. III.

Memoirs of the Suppression and Restoration of the Society of Jesus in Ireland—Part I. By the late Father Patrick Bracken, S.J.

Some Testimonies to Father Peter Kenney, S.J.

Brief Memoirs of some Fathers and Brothers who died at the Residence, Gardiner Street, from 1845 *to* 1895:

Fathers—*Joseph Quirke, Humphrey Donovan, Henry Rorke, Bartholomew Esmonde, Michael Kavanagh, James McDonnell, Christopher Bellew, John Lynch, Michael Bellew, Robert Kelly, Mathew Seaver, Thomas Halpin, Robert Haly, Joseph Lentaigne, John Curtis, William Moloney, John Callan, James Tuite, and Michael Waters.*

Brothers—*Peter Carr, Thomas Carroll, Martin Doyle, Peter Freeman, Jeremias Kelleher, John Ginivan, James Maguire, and Michael Azzopardi.*

Brief Memoirs of those who died at Belvedere College from 1855 *to* 1892:

Fathers—*Patrick Meagher (junr.), William Burke, John S. Mathews, John O'Neill, Daniel Scully.*

Scholastic—*Richard Keogh.*

Some MSS. Catalogues of Clongowes,
1823, 1824, 1825—1834, 1835, 1837, *and* 1839.

Notes.

Obituary—

Father Isaac Moore.
,, *Edward O'Brien.*
Michael Hartnett, Schol.

NOTICE.

Any sources of information, whether in the shape of manuscripts, books, or personal knowledge throwing light on the early history of the Irish Mission, S.J., will be gratefully received by the Very Rev. Father Provincial, S.J., Presbytery, Upper Gardiner Street, Dublin.